

RETURN AFTER FIVE DAYS TO  
THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE  
NEW YORK, N. Y.

Mr. William Speer

Asheville School for Boys,

Asheville, North Carolina

*John Mackay Thompson*

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*John Mackay's transcription*

5769

## Holmesiana

### Characteristic Passages From the Writings of the Late Jurist.

THE READER having already reviewed the volume "Justice Oliver Wendell Holmes, His Book Notices and Uncollected Letters and Papers," edited by Harry O. Thayer, Esq., with a foreword by Mr. Justice Harlan Fiske Stone (Central Book Company), the subjoined brief extracts from various papers in it are offered only to give glimpse of the mind of this interesting character. To avoid a repellent display of typographical machinery, no attempt has been made to identify the writings from which they are taken, but it should be noted that none is from a judicial opinion.

When I am told that under this or that régime selfishness will disappear, I cannot but reflect that my neighbor is better nourished by eating his own dinner than by my eating it for him.

A culpable state of mind is an element in most wrongs.

It is the merit of the common law that it decides the case first and determines the principle afterwards.

Duties precede rights logically and chronologically.

Suppose the women, taking advantage of the majority which they are said to have in Massachusetts, should call a convention, and enact a new constitution by a clear majority of adults, but against the will of nearly every man in the Commonwealth: would the men obey it, or the courts uphold it?

It is pretty certain that meanings undreamed of by the framers of Magna Charta have been imported into it.

In the last resort, a man rightly prefers his own interest to that of his neighbor.

The most powerful interests must be more or less reflected in legislation; which, like every other device of man or beast, must tend in the long run to aid the survival of the fittest.

The greatest good of a minority in our generation may be the greatest good of the greatest number in the long run. But if the welfare of all future ages is to be considered, legislation may as well be abandoned for the present.

Communism would no more get rid of the difficulty than any other system, unless it limited or put a stop to propagation of the species. And it may be doubted whether that solution would not be as disagreeable as any other.

It is probably true that very often punishment does more harm than good; but the way to remedy that evil is not to set up a lottery in which the party indicted may draw an escape by mere luck.

It was a beautiful day, and there was no false note. The coffin, spread with a coverlet of flowers, was put on a buckboard to go from the house to the church; the birds were singing; the clergyman, a fine fellow whom I dare say you know, read extremely well; a little choir of four young men sang touchingly. The church, built by Richardson, was the right thing for the place. It is rare indeed for me to find everything to conspire with the natural feeling of the moment.

I see no impropriety, however, in suggesting the isolated reflection that with effervescing opinions, as with the not yet forgotten champagnes, the quickest way to let them get flat is to let them get exposed to the air.

Any idea that has been in the world for twenty years and has not perished has become a pestilence, although it was a revelation twenty years ago.

The present time is experimenting in negations—an amusing sport if it is remembered that while it takes but a few minutes to cut down a tree it takes a century for a tree to grow.

A very common mode of argument, made popular by the abolitionists, is to prophesy a change as bound to come and then to discount it for cash—as a present fact and a premise for further conclusions. Those who reason thus are more common and, I suspect, more dangerous than people who speak of the injustice of men being born with unequal faculties—criticizing the order of the universe as if they were little gods outside it.

I will not say what a loss is his death, for he had lived as long as a man can hope to live, but what a gain, not only to us who loved him, but to the world, was his life, a life rich in fruits and ending surrounded by honor and love.

Reason means truth and those who are not governed by it take the chances that some day the sunken fact will rip the bottom out of their boat.

The notion that we can secure an economic paradise by changes in property alone seems to me twaddle.

I can understand a man's saying in any case, I want this or that and I am willing to pay the price, if he realizes what the price is. What I most fear is saying the same thing when those who say it do not know and have made no serious effort to find out what it will cost, as I think we in this country are rather inclined to do.

I love the enthusiasms that you feel—including that for me.

He could not persuade me that his King of Prussia was God.

Few ideas are hard to understand.

The men who teach us to disbelieve general propositions are only less valuable than those who encourage us to make them.

Our morality seems to me only a check on the ultimate domination of force, just as our politeness is a check on the impulses of every pig to put his feet in the trough.

If I were to sum up what I have learned I think I should say: faith in faith in effort (before you see the goal or can put articulately the question to be asked).

If I were dying my last words would be: Have faith and pursue the unknown and.

I used to say that Emerson's great gift was that of imparting a sermon.

# John Mackay's Inspiration.

1. We are not to imitate. 3<sup>rd</sup> Pers. but reach the G<sup>th</sup>.
2. Their memory, the occasion and my office suggest one only them - Pauli.  
"Keep that which is committed to thy trust." Three logicians - Pauli.  
Rays not used.

Present. Dutton Jan. Jan. 5th post <sup>12th post. Pauli the historian</sup>

3. The post. We are not those who speak down to the post.

The three biographies - their living unity. Study 374 p

About under a header. "The problem of Education".

Charles Hodge - the ancient prophet! but it not be so. The books!

John Luther! First friendship. That's the ending was Pauli. Dutton

The largeness of <sup>for</sup> Charles. <sup>a</sup> Schubert. Living with number of books

for 1846. Lesson in Ps. Rp. 48. Ps. 68. 70. <sup>to</sup> Linnepus # Dutton -

manuscript in Review. <sup>5</sup> Optimism 576. <sup>5</sup> Kant, Calvinism } Finance

Jump over Disruption.

58<sup>th</sup> Ann in '72. Rep. of Boardman. Thed. Christ dogmat. of his  
brother "Christ is an idea. when we speak of Christ we speak of an  
idea not in Christ" p 576 John & John 570 "Language is an  
idea while of Christ" 578. Entry in diary & entry 530 entry & entry

The English edition 1873

& dedicated get done 1874 p 554 p

Pauli - Pauli log. date 1867. in Review. of John - 3<sup>rd</sup> ed - Charles - log.

Our unmarked log. & the post.

of. But in its early nature the post is something to build on. Of forward  
will.

that the "Beaverdam" idea

But the N. J. connection.

From in knowledge. III P. II. 18. I P. II. 2. & K. M. but V. 3.

going on from slope to slope. Eph II 21 II three. I. 3.

II. P. II. 18. Slide VI.

Thomas Eph V. 16

the N. J. drawing of Christ. the former first

going up into the. Eph. IV 15. See or see on -

the N. J. drawing of St. D.

the original idea in P. M. Tuesday. Study like. But the Am. came into being!

X. see books re.

Study on daughter marriage. Show little we know of early but by sequence p. 365

5. As temporarily was by this great trust on you. Look back of forward.

"And I hear a Voice behind me saying -

Down & to tasks.

- advocates
1. The clear & true affirmation of the Christian message. We are not seeking to put a face. We are seeking to proclaim one. Study command to instruct. We expect to amend. Study. Unit. Study. "by little degrees we proceed in unity in Christ" - Galatians
  2. A warm & glowing response and testimony. The husband of the study & your own & kind. Chas. & Mary in 72. Gold & Johnnie Ben. Hall.
  3. In missionary contribution. In Am. body all. I. K. have been with
  4. In wide. Catholic influence of the post. In search of husband. Concluded - Am. K.
  5. Service to Russia
  6. Love & charity & fellowship

6. Do not think or are working are the from you. We will work with you.

You have greater ideas for young & we can learn from you.

Historical resources: The last study and face. Fairbank's of 1000

The fine stage try. Love & use. But we use not fear

Just that you help into the world on study & see this

X. form on

Schopenhauer "I therefore stand and work in the world as one who aims at making men less shallow by making them think. With the speed of thought I am in complete disagreement because it is filled with disdain of thinking."

# The Brown Palace Hotel

Denver, Colorado



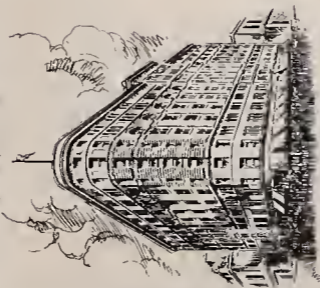
WRITE YOUR RETURN ADDRESS ON ENVELOPE. OTHERWISE, IF UNCLAIMED,  
IT GOES TO DEAD LETTER OFFICE:- GOVERNMENT RULING.

E. J. ...  
Denver ...



# The Brown Palace Hotel

Denver, Colorado



WRITE YOUR RETURN ADDRESS ON ENVELOPE OTHERWISE, IF UNCLAIMED,  
IT GOES TO DEAD LETTER OFFICE-- GOVERNMENT PRINTING OFFICE

Edwards

Denver speaks

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President and Mrs. J. Ross Stevenson

will be at home

on May 11<sup>th</sup> at one o'clock, for luncheon  
and  
at four. Thirty o'clock

Springdale

1. Adirondack Murray, character
2. Wash. education in the training; graduates  
 subject to dominion of moral ideals  
 Different in two ways:
  - ↳ The Exeter bell.
  - ↳ Mrs. Moten
3. But the character right. But the department of character
4. All religion - or ideal - or dynamic  
 No epology  
 Conscience in context. Prety, this
5. This was of his vision. Education & religion  
 This great lesson, the perfect together with  
 found school
6. Different quantity of "capacity" or area or "character":  
 Basic knowledge and practical knowledge  
 One problem ignorance → area or bad area
- 7 Kornie testimony
- 8 The Benevolent and Mother, Rich - Bu' 200
9. Long line of greatest of our sentiments  
Butlers (or pass on)

1. To modern education worth keeping?

The case against it.

Cost - but q. cost of war and crime. (What does it cost? 160) (What does it cost? 7/2)

Efficiency & waste

Narrowness & separation from life - C. Brown.

Content - tendency to be too narrow & too abstract. But strongly

But as to Chrs. education no question of keeping it if it can be kept.

The China, India, Japan & Austral. Commission.

2. But is there any such thing kept? And what is it?

The conscious quality of parents who want it for their children.

Yes there is some of it but it is a struggle to keep it and to get more of it.

3. What is it -

Draws over Chrs. "religion". And over education - the latter best.

In aim - to produce more & common. Mrs. Colvin Matter. But what is better? Benton

Report. "The fundamental purposes of Chrs. Ed is the development of Chrs. character"

That "Education in the training & character and the domain of moral ideals."

It will be the quality, not quantity - religion and doctrine.

4. To produce more & common of Chrs. faith

Who will know the great Chrs. faith.

The issue over transmission.

Information is certainly part of it. Sharing of life, of doctrine. Language

of making it to be transmitted. Why transmit the philosophy?

It part of the issue is not to send our doctrine as if it is transmitted

And who will know the meaning and life of them. Who will bring. Worship

5. To produce more & common of Chrs. character. Abraham Lincoln

What is character. S. S. M.

What is Chrs. character. Marjorie Living. Empersonal. Requires no to live and the

to

to produce the best character. Stypan. Training in Christian and dogmatic

What does it cost. Paul. John. John W. B. Bayard

6. Do protest men and women of leadership. - Abol. suffrage.

The change in American public ed. - high school - university in the middle.  
Expansion - a substitution in. See just. Do form an anticipation of  
state bill tomorrow.

Education should reach more citizens & both sexes. - both sexes  
Flaw: "I am a Roman citizen". "an citizen" is in Roman.

of each country. And finally. The knowledge "to die" is  
of Roman law now. They in the expanded - being in a new. Then  
in other leg.

7. Is it popular that we should have such education?

Is it desirable & a Univ. College & of Univ. teacher?

Is education popular - American Law is very long

8. How narrow and rigid Univ. education?

(1) by teachers and opinion of the. Don't complain. Democratic. Merit

(2) by open and uncompromising school. and religion monopolist for. no limits

(3) by Univ. how to see to have an college; the ed. of Univ. from a form  
Colombia study of delinquency.

(4) by the Univ. education & Univ. society. How much!

(5) by the Univ. college.

to. id. ed. B.S. & C.E. department.

gender change. Life. blood - that's all.

1932

# SEEKS TO DIE HAPPY BY SUICIDE IN PLANE

## Young Passenger, Unable to 'Get Into Aviation,' Shoots Himself at Chicago.

Special to THE NEW YORK TIMES.

CHICAGO, May 22.—Riding in an airplane in brilliant sunshine 3,000 feet above the Municipal Airport late this afternoon, a young passenger waved a farewell to earth and shot himself through the head.

The roar of the motor drowned the report, and the pilot was not aware of what had happened to his passenger until he landed. Slumped over in his cabin behind the aviator was Ernest J. Leongyul, 19 years old, of Forest Park, Ill. Although the bullet had struck him directly in the temple he was still living. He was taken to a hospital, where physicians said there was practically no chance for his recovery.

Lengyul had used a sawed off .22 calibre rifle, scarcely larger than a pistol.

The pilot, William J. Dally Jr., said that Lengyul had come to the airport about 5:15 P. M. and had hired him for a fifteen-minute trip.

A policeman went to the hospital to attempt to question the youth, but he was unable to speak. The policeman found a letter addressed to

Lengyul's sister Helen "to be opened after my death. It read:

"Dear Sister Helen:  
"I left this letter for you because you are the only one who comes home once in a while. Please see that my brief case, containing all my aviation equipment, gets to Francis Darr Jr.

"Helen, I was too over-anxious to wait for better times. After trying the Army and the Navy and they rejecting me, which was my only chance to get into aviation, I tried for the job at the airport—tried to learn that way.

"I wanted to die happy. That's why I did it in a plane. I wish you, Irene, Ala, mother and dad all the luck and happiness life can bring you. So long.

"Your brother, Ernie."  
"P. S.—Bury me near Elmer."

## OLD POSTOFFICE TO CLOSE.

### Shift in Trade From Bridgeville, in Sullivan County, Dooms Station.

Special to THE NEW YORK TIMES.

MIDDLETOWN, N. Y., May 22.—With the close of this month, the postoffice at Bridgeville, Sullivan County, will be wiped out of existence. For more than 100 years it has been in service and is one of the oldest in the county.

Years ago Bridgeville was a prosperous section, stores and other business places thriving there, but when the village of Rock Hill obtained a postoffice, there was a decline at Bridgeville. A rural free delivery route may be established.

## ONE HUNDRED DELINQUENTS.

In their study of juvenile delinquency in Colorado, just published by the State university, the three members of the department of psychiatry admit in their first sentence that they have opened up so many questions that the actual knowledge obtained in their survey seems very little. To readers interested in the problems of preventing and correcting the misconduct of children, their results will appear important for information and far reaching in implication.

They set out hopefully to gather facts which would enable them to make recommendations for community dealing with the problem of juvenile delinquency. Facts were not hard to find. Juvenile court records were available, and data regarding religion, race, age, school grades and physical condition could be found in the files and in the records of the detention home and the State school for delinquents. But the answer to the most important questions was not to be found here. They wanted to find out, if possible, why children became delinquent, in order to remove the cause. To do this they supplemented their analysis of the available statistics with a first-hand study of a hundred boys chosen at random from the State industrial school at Golden.

These children ranged in age from 10 to 18, all but two being over 12. They had been committed for stealing, truancy, running away from home, general disobedience and sex delinquencies. Only nine of them had but one offense charged against them. Ten of them had had no school difficulties; the rest had trouble with teachers and other pupils, did not get their lessons and failed to move along normally from one grade to the next. Surprisingly, there was no significant correlation between their physical condition and their delinquency. The majority were normal; only three were undernourished, and in general they were comparable in health to a non-delinquent group of boys studied at the same time. In intelligence there was greater variation from the normal. While more than half were of average mentality, there were eighteen cases of mental deficiency, and twenty-nine dull though not abnormal boys. The psychiatric examination revealed the sharpest differences from the ordinary reactions of boys to their surroundings.

It is in this field that the investigators found the deepest causes of delinquency and the most puzzling problems for solution. These boys had all had a bad emotional start in life. Fifty-four of them came from broken homes. The parents or other members of the family had set examples of delinquency in thirty-six cases. Training regarding property rights and good social habits had

Oct 23, '30

NEW YORK TIMES, TH

been given to very few of these boys, and only nine of them came from homes which could be called good. Recreational facilities were either entirely lacking or were poor. The neighborhoods in which they had been born and brought up were on the borderline between business and residential sections, in business districts, in communities of foreigners or among people who habitually disregarded the law. At the age of 6, when these boys started to school, they were already potential delinquents. The investigators are convinced that training for parents and for teachers of primary grade pupils is necessary in order to catch and divert the tendency toward unsocial behavior. The present method is inefficient because applied too late.



# DISPUTES CHURCHILL OVER LOSSES IN WAR

**General Maurice Declares De-  
fense Was Much More Costly  
Than Offensive Drives.**

## 1918 RETREAT THE WORST

**British Casualties in March Greatly  
Exceeded the German—Pasch-  
endale Losses Heavy.**

Copyright, 1927, by The New York Times Company.  
By Wireless to THE NEW YORK TIMES.

LONDON, Feb. 25.—Major Gen. Sir Frederick Maurice today challenged the accuracy of Winston Churchill's statement in his war memoirs, being published here serially, that offensive warfare is far more costly than the defensive. From War Office statistics Sir Frederick, who was Director of Military Operations of the British staff, draws the exact opposite conclusion.

"In all British offensive periods," Mr. Churchill wrote, "British casualties were never less than three to two, and often nearly double the corresponding German losses."

The trend of Mr. Churchill's argument was that the British wore themselves out in the offensive battle of Paschendael in 1917 and the Germans in their great offensive in the Spring of 1918, the total German losses in the latter being far higher than the British.

Writing to The London Times, Sir Frederick Maurice says:

The total losses in killed, missing and prisoners at Paschendael from July 31 to Sept. 10, a period of nine weeks, were: British 49,657, German 44,685. The total losses for the whole battle, from July 31 to Dec. 10, a period of nineteen weeks, were: British 106,563, German 99,954. Including wounded, the British losses were 266,546 and the German 181,290."

These figures, says Sir Frederick, do not bear out Mr. Churchill's statement that British losses at Paschendael far exceeded the German.

"The losses in killed, wounded, missing and prisoners," continues the General, "in the final British offensive from August to the end of October, 1918, a period of fourteen weeks, were 358,049 British and 345,493 Germans. To turn to the figures of the Spring of 1918, the total losses, again in killed, missing and prisoners, from March 21 to April 30, a period of five weeks, were 121,531 British and 96,583 Germans. Thus our losses in these categories were in five weeks considerably greater than the German, and also than the corresponding losses of the whole nineteen weeks of Paschendael. The losses in killed, wounded, missing and prisoners for the five weeks were 302,869 British and 348,769 Germans.

"Owing to the fact that we were retreating it was difficult to give adequate care to the wounded, and it is probable that a higher proportion of

German wounded than British returned to the front. We lost 93,403 prisoners, not 60,000 as Mr. Churchill says.

"The point is that our losses in five weeks of defense in 1918 were approximately three times as great as in corresponding periods of our costliest attack in the Autumn of 1917, without taking any account of our immense losses in guns and material in the Spring of 1918, and they were approximately the same as in fourteen weeks of victorious advance where we in our turn gathered immense booty."

Ref. a meeting  
**A HEARTENING TESTIMONY** July 26:27

"Is life worth living?" That question was asked the other day of a famous jail warden who for 23 years has been in almost daily contact with the seamy side of life, living in the presence of thousands of criminals banished to confinement for offenses against society, men whose lives have been broken on the merciless wheel of time and circumstance. He has had the legal responsibility for fixing the fatal minute for an even 100 men condemned to death. He has seen these living, breathing fellow human beings changed in the twinkling of an eye to a mere mass of clay. Having seen life in its most somber hues and darkest phases, he has for years handled "the very dregs of fate."

And yet this man, Lewis E. Lawes, warden of Sing Sing, who has had official contact with more than 30,000 prisoners, finds life well "worth living right up to the very last minute"—both for himself and for the temporary and permanent outcasts from society under his control. He agrees that its value depends upon "what and how much we put into it."

Has his experience caused him to lose his faith in his fellows? Far from it. Rather it quickens one's pulse and warms the cockles of the heart to read what he says about these "derelicts" of our social order. He has witnessed men in the final hours of a misspent life do some kindness to a fellowman or set some example of fortitude that was eloquent with beauty. Does it not give you a new sense of the salvability of the so-called "down and outers," our brothers in bonds, to read such a testimony as this from Warden Lawes:

"I have seen men so low that they were shunned by their fellow convicts transformed into new men when they were given an opportunity to grow and express themselves through responsibility that involved service. 'Mike, the Rat Catcher,' a product of the slums of the East Side of New York City, was seemingly a worthless human derelict until I gave him the responsibility of caring for the prison horses. He is now a respected citizen after having distinguished himself during the World War.

"I have seen murderers reprieved from death in the electric chair live out lives that in their purity of thought and action would put to shame the lives led by many respected men. I have seen criminals of the deepest dye share their last bite, so to speak, with a fellow being. Many prisoners live the lives of saints in an effort to atone for their crimes, consoled and encouraged by their faith in God and the promise of salvation to all, even as it was extended to the thief on the cross.

"Life is dull and dreary and almost interminable behind prison walls, but even here it is worth living. The prisoner soon learns the true meaning of the motto created by prisoners for their fellow prisoners (the motto of the Mutual Welfare League), 'Do Good and Make Good,' and spurred on by a hope to redeem himself in the eyes of loved ones and friends, he makes life worth living in the face of heavy handicaps."

We need in our Churches today a love for "those who have gone wrong," which is like unto that of Jesus. If we had that, thousands of others could be transformed into good citizens of the nation and of the Kingdom of God.

From Second Annual Report of the Board of Christian Education.  
Minutes of The General Assembly - Part II - 1925

The chief characteristics of a Christian College as the Board of Christian Education views the matter are:

1. The Professors and Instructors professing Christians and members of some evangelical Church.
2. Teaching of the Bible organized into the regular curriculum with a Professor ranking as a faculty member.
3. Regular services of public worship in which student attendance and faculty participation are expected.
4. Positive Christian point of view in the teaching of all subjects laid down in the curriculum.
5. The development and culture of Christian character as the supreme end of all academic influences.

My Sam

Nov 4, 30

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## **YEAR'S CRIME BILL PUT AT \$16,000,000,000**

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**Experts at Capital Contrast Sum  
With \$5,000,000,000 Spent in  
National Child Welfare.**

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WASHINGTON, Nov. 3 (AP).—The opinion that every criminal in the United States costs as much "as the welfare influence in the lives of 160 normal boys" was advanced today by a youth committee in a report prepared for the White House child conference.

This conclusion was reached from estimating the annual crime bill in excess of \$16,000,000,000, the annual child welfare cost at \$5,000,000,000, the number of criminals at less than 1,000,000, and that child welfare affects 50,000,000 youths.

The modern relator, planning his subdivisions with parks and playgrounds, was hailed in the report as a benefactor to boys and girls.

City planning commission laws, like those of New York and New Jersey, to make the environment fit the child, were urged.

The committee found that delinquency flourished in neighborhoods apathetic to child activities, such as residence areas distintegrated by the onswEEP of business or waves of new types of neighbors.

The committee urged preservation of existing neighborhoods by more careful zoning and by a consideration of community requirements in locstion of elementary schools, small parks and major streets and extension of the number of planned residential districts through "the pressure of public opinion and the growth of enabling legislation."

## The Cost of Crime 1930.

At a meeting of the New York Exchange Club, August 14, 1930, Dr. Benjamin F. Battin, vice-president of the National Surety Company, presented an estimate of the cost of crime and fraudulent transactions in the United States, which he placed at \$7,500,000,000 annually. From this he deduced that the cost to the individual citizen is about twice as much as federal income taxes. It is reflected indirectly in the cost of fuel, rent, food, clothing, amusements and sports, etc.

Basing his statement on investigations by the National Surety Company, Dr. Battin asserted that the average citizen suffers most from financial losses due to fraudulent bankruptcy and concealment of assets in insolvency cases, the total cost of which he put at \$750,000,000 annually. Embezzlement adds another \$200,000,000; burglary and similar crimes \$200,000,000; forgery from \$175,000,000 to \$200,000,000; fraudulent claims for insurance, surety and casualty \$200,000,000; fraud in real estate transactions \$100,000,000; fraud in advertising merchandise \$500,000,000; and worthless stocks and bonds unloaded on the public \$500,000,000. He quoted a leading expert on the consumption of drugs and narcotics to the effect that each year about \$1,000,000,000 is spent surreptitiously for morphine, cocaine, heroin and other forbidden drugs.

Although the items listed amount to only \$3,650,000,000, Dr. Battin asserted that untabulated crimes bring the total to at least \$7,500,000,000.

where I was a visitor, the men were discussing and laying plans for the help of crippled children in that community. As we were coming away the president said to me, "Is it not a wonderful thing that these busy men should voluntarily and gladly give their time and thought and means for the relief of these suffering children?" I replied, "It surely is, but," I ventured, "did you ever stop to think that there are no such service clubs where there has been no Gospel or Church of Christ?" No, there are no service clubs, no homes for crippled children, no hospitals as we know them, no asylums, no Red Cross, no Near East Relief, where there has been no Gospel, no Church of Jesus Christ. These are the fruits of the Spirit brought into the world by Him who said, "I came not to be ministered unto but to minister." And it is kept in the world by those who have caught His spirit and conserved, propagated and strengthened it by the ministry of the institution that bears His name.

### One of Two Things

"Ninety-five per cent of the altruistic, humanitarian, forward-looking work of the world," says Prof. Robert A. Milliken, "has its mainspring in the Christian Churches. If we should declare a moratorium on the Churches in this country for fifty years, if the influence of the Christian Churches was withdrawn, democracy would in a few years become so corrupt it could not endure."

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## RELIGION WITHOUT THE CHURCH

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Yes, I suppose it is quite possible for a man to have sound morals, humanitarian impulses, an appreciation of truth, beauty and goodness, as revealed in Christ, and yet hold himself aloof from the Church; it is quite possible to have religion without the Church, but you cannot have it social or inspirational, you cannot have it missionary, you cannot have it pure, and you would not have it long. You can have religion without the Church only as you can have education without a system of schools or patriotism without a country or a flag. "But," says Prof. Milliken again, "if a man wants to take his part in the outworking of God's plan of redemption, if he would stand for the higher things of life, for the things that men most need, he must do one of two things, either start a new Church or get into one already existing."

So our Church, through its Men's Work Department, is making its approach and appeal to men; making its approach through forty-five district conventions held last year bringing vital information concerning the Church to nine thousand men; building comprehensive programs for men in the local church; aligning our Men's Work with that of twenty-two other denominations for conference and cooperation in our great common task.

Promoting fellowship and cooperation amongst men of the Churches of the community; inaugurating men's study groups that

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A. L. Moody  
c/o Brooklyn Mt.

London and Eng. Ch.

April 25:37



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156 FIFTH AVENUE  
NEW YORK, N. Y.

D. L. Moody  
at Brooklyn N.Y.

Langhorne Ave. C. C. Ch.  
April 25, 37

5880

D. L. Moody

Brooklyn - Oct. 24, 1937

1. The Bible speaks - and commands. The right setting for D.L.M. - He was a Bible man  
His vocabulary, ideas, theology, illustrations - from the Bible  
The copies of the Bible  
My first hearing of him - 1887 - on Elmhurst - the address on I.K.W.  
2. One of the greatest men our Country has produced. In his own  
Lynan Abbott "Moody's name and good works are known & loved throughout the civilized  
world. By his death it would have lost one of its greatest leaders. His manly energy  
and kindly spirit made friends for religion by the tens of thousands."  
J. L. Patton "In the death of Mr. Moody the world has lost a man who, though he had no academic  
education was one of the greatest forces for winning souls to Christ & the uplifting of his  
fellow men."  
Rev. S. R. Rives "Mr. Moody's work to the spiritual life of the times in which he lived  
transcends that of any other preacher of the Gospel."  
J. L. Gyles "D.L.M. was undeniably the most extraordinary Gospel preacher that America has  
produced in this century."  
Catholic World editor, "It is refreshing at all times, and especially in their deplorable  
and unprincipled quest to come into contact with such a genuine soul & witness so sincere,  
so simple that it seems a mirror to mirror itself."  
3. His first - the moral and spiritual truth & brightness of men.  
Dunsmuir. "The highest banner"  
Energy & power in his throat. Gladstone  
Canning and D.R.  
"By his energy - 3 years. money." "By faith." both men & wife, whole family 20 years. \$500  
National Geography office.  
4. The first book - "Foundations" by him.  
On that the same rock. His theology "San to be a Sinner!"  
My impression at first in 1887. He did things. Christ's word  
Consistency & integrity  
5. As a preacher  
Reverend. "His preaching had all the effect of lightning: he scattered in the few years of his  
preaching were cast upon me. I was kept out of darkness into light & lived a Christian life after words"  
English lang. "Adapted, Object"  
I was smaller - Dunsmuir illustration - Caird.  
Great teacher at New York

6. The characteristics.

for utterance. unfeeling faith. selfishness & purpose. steady sincerity (also Parker's story)  
Genuine knowledge. large wisdom. Ext. hospitality. answering loyalty. answering prayer  
Deep, strong, abiding love.

Gentleness

Humblety. Patience. Can demand their own answer  
Deep forgiveness. Pardon given on high platform looking to their souls. by unfeeling faith.

Just sense

Wise - clearness

Command confidence & trust given.

7. His excessive influence.

In the heart of England.

Communion & estimate

8. Can he be duplicated?

The need for him today. "where is thy body?"

Built on a Rock the Church  
doth stand  
Even when steeples are falling,  
Crumbled have spires in every  
land  
Bells still are chiming and  
calling;  
Calling the young and old to  
rest  
But above all the soul  
distressed,  
Longing for rest everlasting  
Bells are chiming and calling.

Surely in temples made with  
hands  
God, the most high, is not  
dwelling.  
High above earth His temple  
stands  
All earthly temples excelling.  
Yet he whom Heavens cannot  
contain  
Chose to abide on earth with  
men

Built in our bodies His temple  
Bells are chiming and calling.

# AN INSPIRED LAYMAN

By JOHN McDOWELL

*Dwight L. Moody was born one hundred years ago this month. This sketch of his life and work is from the pen of a graduate of Mt. Hermon School, who is well known and highly honored in the Presbyterian Church.*

The story of the outward life of Mr. Moody can be told after a fashion in a book, but the ramifications of his influence no pen can ever describe or imagination conceive. His profound solicitude for the welfare of his fellowmen, both here and hereafter, found expression in so many ways that it is quite impossible to describe it or estimate it by the ordinary standards. Mr. Moody's autobiography in terms of prophecy is as follows:

"Some day," he said, "you will read in the papers that Dwight L. Moody of East Northfield is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. . . I was born of the flesh in 1837. I was born of the spirit in 1856. That which is born of the flesh may die: that which is born of the Spirit will live forever."

These words of prophecy are today reality, living and luminous reality. Mr. Moody lives today in the innumerable men and women all over the world whose lives he touched with his inspiring and transforming message; in the institutions he established, the books he published, the hymns he inspired, and the movements he inaugurated.

## Strong Animating Words

Great men influence the world in three ways: by what they say, by what they do and by what they are. Mr. Moody influenced the world in all three of these ways. He was most himself, most eager and most energetically alive when he stood before vast audiences to pour out in strong animating words his gospel of God's love for man. As he stood upon the platform he looked like a business man, he dressed like a business man, he took the meeting in hand as a business man would, he spoke in a business man's fashion. His preaching was always Biblical, vivid, picturesque, vital, positive, urgent, reasonable and intensely personal.

It is generally conceded that no other man ever spoke to so many people directly as did he. Other preachers have spoken to crowds one day in seven for a few years but here was a man who held and swayed the multitudes six days in the week for nearly thirty years. He never lost his drawing power. The very last series of meetings which he held, the series in which he was stricken in Kansas City, was convincing proof that his drawing power never waned and was just as great in the closing years of the Century as it was in the Seventies. He was the embodiment of an evangelism that was Scriptural in its basis, spiritual in its aim, personal in its method, social in its expression, cooperative in its action, effective in its appeal and fraternal in its spirit. Mr. Moody not only drew the multitudes, he moved them as did no other man in the last century. His preaching changed human natures and made for holy life and useful service. The *Review of Reviews* summed up Mr. Moody's influence as a preacher in these

words: "Mr. Moody's value to the spiritual life of the times in which he lived transcends that of any other preacher of the Gospel."

In the second place, D. L. Moody influenced the world by what he did—by his works. Mr. Moody was preeminently a man who sought to direct and control the movements which were vital to human life. He was keenly alive to the fact that religion and education were the primary factors of making of the individual and the nation. Out of this conviction grew his untiring effort to make and keep both religion and education genuinely Christian. The primary aim of every institution which he founded was to make Christians, not critics; to make servants as well as scholars. He sought not simply to educate, but to educate for a definite service, the service of Christ.

Mr. Moody was a good financier. He appreciated the value of money but he never used it to build a fortune. He simply wanted to use it in doing good. More than \$1,350,000 was received from royalties from "The Gospel Hymns," every cent of which was used for Christian work and benevolences.

In a larger measure than any other religious worker of his day, Mr. Moody possessed and held the confidence of all classes of society. He had the love of the poor, the respect of the learned, and the confidence of the wealthy. There is no finer testimony to his influence than that to be found in the large number of influential and wealthy men in Great Britain and the United States who were glad to be associated with him in his many forms of work. For more than thirty years this masterful man had only to make his desires known to responsible men of position and wealth and they responded with alacrity and delight to his call for money and service.

For more than thirty years he stood before the world as the embodiment of all that was wise and most effective in Christian service. His large ballast of common sense kept him from the emotional excesses of some evangelists of other days, and his splendid executive power enabled him so to organize the work of the Inquiry Room that each individual seeker was carefully dealt with by trained workers. There is no better evidence of the sterling quality of his religious work than that which is to be found in the fact that time and time again he was urgently invited to return to countries and cities where he had conducted services.

## Vindicating the Rights of Laymen

There is no better summary of the influence of Mr. Moody in terms of deeds than that of Prof. Henry Drummond, one of his most efficient co-workers. In Drummond's opinion:

- "1. No other man has done so much directly in the way of uniting man to God and in restoring men to their true centers.
- "2. No other living man has done so much to unite man with man, to break down personal grudges and ecclesiastical barriers, bringing into united worship and harmonious cooperation men of diverse views and dispositions.

- "3. No other living man has set so many people to work, and developed, by awakening the sense of responsibility, latent talents and powers which would otherwise have lain dormant.
- "4. No other living man, by precept and example, has so vindicated the rights, privileges, and duties of laymen.
- "5. No other living man has raised more money for other people's enterprises.
- "6. No other evangelist has kept himself so aloof from fads, religious or otherwise, from isms, from special reforms, from running specific doctrines, or attacking specific sins; has so concentrated his life upon the one supreme endeavor."

He realized that the primary purpose of Christianity was to make good men and good women who would serve their God and their country not only with all their hearts but with all their minds and all their strength. Out of this conviction grew the Northfield educational institutions which in the last fifty-seven years have offered more than twenty-six thousand young men and young women a chance to become educated, useful, God-fearing and God-serving young men and women. He also believed that the man who could read the Bible for himself had opened up the avenue through which God could speak to him. This was a fundamental conviction in the life of Mr. Moody, and for this reason he made the Bible central in all the work of his schools, going

so far as to put a Bible in the corner-stone of every major building erected on the campuses of the Northfield Schools. He declared more than once that were it not for Christ and the Bible the Northfield Schools never would have existed.

There was no divorce in Mr. Moody's mind between his work as an evangelist and his work as an educator. All of his activities were one in his own mind and hence wherever he was and in whatever he did he was preeminently the servant of Christ, and that because in his faith Christ was his Saviour, his Teacher, and his Lord.

In the *third place*, Mr. Moody influenced the world by *what he was—by his character*. The dynamic forces of Mr. Moody's life were spiritual forces. He was the product of the Spirit of Jesus Christ. Apart from this spirit it would be impossible to account for D. L. Moody. He was a man of unflinching faith, singleness of purpose, sterling sincerity, genuine humility, large wisdom, unsurpassed hospitality, unswerving loyalty, unceasing prayer, and deep, strong, abiding love.

Measured by whatsoever standards you please, whether by his influence on men or on movements or both, Mr. Moody stands out as one of the greatest men in the magnitude of his achievements and the preeminence of his influence. As a master of great audiences, as an administrator of wealth, as a transmuted of money into bricks, stones, books, tracts, and Christian character, Mr. Moody rightly ranks as one of the greatest men of any day. No career of modern times is a better commentary on the high motto of the Apostle Paul, "For me to live is Christ, and to die is gain," than that of D. L. Moody.

## THE MINISTER AS LEADER

By CAMERON P. HALL

*The author writes from his student pastorate at the University of Wisconsin, with a background of experience in an institutional church in "Hell's Kitchen," in New York City.*

Someone has said that the world is in its present state of frustration and danger because *small men* are trying to deal with *great issues*. Certainly there is today the pressing need for a leadership that is commensurate with the demands of modern life.

Among the names that still cling to the office of the minister is that of "Parson," a word with an Old World flavor, that views the minister as "The Person." This title bears witness to the place of leadership—almost headship—which he held in the mind of the community.

With all the change that has taken place, there still is an appropriateness in this name. I know of no other work that gives more scope to the qualities of a leader than the ministry affords. From the very beginning of his career, the minister is a leader in the church, which he serves. Next Spring there will graduate from our seminaries young men who by Fall will be located in the pastorate. Let us follow one into his rural church of about 200 members. The nature of the office which he fills is that of a leader of those people; in their thought of him is the recognition that that is what they have called him to be among them. What other pro-

fession is there where one's first responsibility has anything corresponding to such a measure of leadership?

Of course this is not to say that there are no restrictions placed upon the exercise of such leadership. I am thinking not of dictators but of leaders—ministers who know how to move people out into new ways of thinking and living through the process of persuasion and friendliness and conviction. In a church one is quite apt to find an Elder who is reactionary in his social views; a Board of Trustees which lacks the spirit of adventure and confidence which is a part of faith; a woman prominent in the church who parades the past as though it alone held any attractiveness. These situations exist wherever people are to be found, and when they exist in churches, they make leadership on the part of a minister trying, and for some impossible.

But the fact still remains that the ministry affords as free a scope for the qualities of leadership as does any other occupation. A prominent publicist, who has never hesitated to talk down religion, and who is familiar both with education and with journalism, admitted to a group that neither of these professions give as much freedom to their servants as does the church to hers. For every one minister who finds himself cramped by the narrowness and conservatism of his people, so that he has to leave, there are ten, I venture to say, who are not stretching their opportunity for leadership as they might.



SENT BY  
THE COMMITTEE ON SPIRITUAL RESOURCES  
OF THE  
AMERICAN UNIVERSITY AT CAIRO

# The Book of Life

By

**GEORGE L. ROBINSON**

Ph. D., D.D., LL.D.

Professor of Biblical Literature and English Bible

McCormick Theological Seminary

Chicago, Illinois



Address delivered at the opening of the Session  
on September 16, 1924

June  
 Sept. 24, '28

**HIBITION.**

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**LEAGUE.**

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**THEOLOGIAN SCORES  
 POLITICS IN RELIGION**

**Professor Elliott in Seminary  
 Speech Condemns "Christians  
 of Legislating Temper."**

**WANTS SERVICE, NOT FORCE**

**Bitterness Toward Reformers in  
 Churches Bodes Ill for Co-  
 operation, He Asserts.**

The Christian church is losing its abili-  
 ty to serve its people because its lead-  
 ers are prescribing instead of letting  
 their congregations work out their prob-  
 lems for themselves, Harrison Hackett  
 Elliott said yesterday at the Union Theo-  
 logical Seminary, in his address of In-  
 auguration as Skinner and McAlpin Pro-  
 fessor of Practical Theology and head  
 of the department of religious education  
 and psychology of that institution. He  
 spoke at the exercises in the chapel of  
 the seminary on Claremont Avenue  
 marking the opening of the ninetieth  
 academic year.

"The art of making up other people's  
 minds for them," he said, "polished up  
 by the magnificent genius of the modern  
 salesman, has reached in our era the  
 perfection of glamorous attractiveness.  
 The political campaign, for example,  
 rarely has an educational purpose or  
 pursues an educational method. By  
 every means known to the publicity  
 agent, by cartoon, poster, press and  
 radio, the people are told there is one  
 policy and one party ticket worthy of  
 their allegiance. The culmination is the  
 mass meeting. The most careful adver-  
 tising prepares the way. The gathering  
 is planned to obliterate the individual,  
 to prevent independent thinking, to weld  
 the crowd into a single mind and emo-  
 tion. Color, banners, music and direct  
 appeal to prejudice are among the de-  
 vices used to get the crowds ready for  
 suggestion.

**Crowds Swung by Pressure.**

"There is no attempt fairly to weight  
 the issues at stake. At the right time  
 pressure is applied to swing the crowd  
 into line.

"All very unfortunate and reprehens-  
 ible, we say. Yet by how much does  
 this practice differ from that being used  
 in evangelistic campaigns over the whole  
 of this country? Even if more vulgar  
 in process, by how much does it differ  
 in principle from the more restrained  
 methods of some of our national reli-  
 gious assemblies? Are our appeals for  
 the support of missionary work fair in  
 their presentation of the pros and cons  
 of the situation? Is social or financial  
 pressure applied to secure ends only in  
 business and politics? I think we fre-  
 quently forget that persuasive appeal  
 and splendid eloquence are to some more  
 dazzling than are banners and a brass  
 band.

"As a high-power salesman must sell  
 a specific article, as the politician must  
 promote a specific party and policy, so  
 in religion the influence of a desire to  
 propagate the faith tends ever to the re-  
 duction of the priceless experience to  
 some portable form.

"To be forced to deal with remorse-  
 less competition in addition to all our  
 other troubles seems to be the best  
 straw; yet it is hard to see how it will  
 end as long as some of the standards of  
 success are widely accepted continue  
 to exercise their baneful influence over  
 Christian workers.

**Declars Reform By Legislation.**

"Party spirit, with its twin evil of  
 majority rule and the coercion of mi-  
 norities, can have little in common with  
 a sincere search for truth. It is set to  
 score hits without too flagrant disre-  
 gard of fair play. The sincerity and  
 even the ordinary integrity of fellow-  
 Christians are readily aspersed in the  
 heat of the conflict. Probably most of  
 our denominational divisions are due to  
 the arrogance of victorious parties.

"We must note in passing the sad ex-  
 perience of Christians who have been  
 led away by the fallacy that men and  
 women may on a grand scale be legis-  
 lated into right belief and right action.  
 Church politicians still pursue their  
 practice of attempting to secure con-  
 formity by invoking the arm of eccle-  
 siastical law. Nor does the process stop  
 there.

"Energetic men and women in large  
 numbers are trying to force on the  
 whole community what they hold to be  
 Christian principles. We object to the  
 sincere efforts of certain Christians to  
 prevent what they consider dangerous  
 teaching on evolution by the means of  
 legislation, but the time approaches  
 when the blue laws and even liquor leg-  
 islation will require re-examination.

"The gathering bitterness toward  
 Christian reformers of legislating tem-  
 per on the part of thoughtful members  
 of society outside the churches bodes ill  
 for the success of future brotherly co-  
 operation."

**VETERANSHOLDCONVENTION**

**Gen. Summerall to Address Military  
 Order**

# HELPFUL WORDS.

## Bible Study.

AUBURN, N. Y., Dec. 29, 1890.

To the Editor of the ADVERTISER :

The Rev. Samuel T. Spear, D. D., L. L. D., in response to a request of the editor of the *New York Independent*, gave last week in the columns of that paper, the account of his own experience during the past five years in Bible study. As this Bible study was taken up because of bereavement and sorrow in his earnest desire for consolation, his experience becomes very helpful. In this community there are many who are in sorrow, and believing that this article would be a great source of help to them, I have ventured to ask you for space sufficient for its publication, believing that you will be rendering thereby a very helpful service to many. In addition to the comfort that it will give to those at present in actual sorrow, the testimony becomes valuable as an evidence of the truth of Christianity, for all men desire a religion that is able to give comfort in time of sorrow, and a religion that can not do this is of hut little value.

I remain, yours sincerely,  
W. H. HUBBARD.

## Bible Study in My Own Experience.

BY SAMUEL T. SPEAR, D. D., L. L. D.  
N. Y. Independent.

To the Editor of *The Independent* :

In answer to your letter requesting me to give, for publication in *The Independent*, some account of my "Experience as a Bible Student," I submit the following statement :

1. Being now in the seventy-ninth year of my age, and having for more than half a century been a clergyman,

and for the larger part of this time a pastor and preacher of the Gospel, I have, in the general sense, been "a Bible student" during the greater portion of a comparatively long life. That book, by me accepted as containing the revealed word of God, has furnished me with texts for sermons, and proof texts in support of Christian doctrines. I have used it as the guide of my thoughts, and have always felt myself bound by its teaching. My position and duties have made the study of the Bible alike my necessity and pleasure; and my history, as I assume, does not, in this respect, differ from that which is common to the great mass of clergymen.

2. Special circumstances of bereavement and sorrow, resulting from the death of all the immediate members of my family, and leaving me in old age without wife or children, a few years ago, made an occasion in which, for my own spiritual comfort and relief, I entered upon the *systematic* study of the Bible in a manner and to an extent that had never before been my practice. Profoundly do I now regret that I had not done so at a much earlier period of my life. I am deeply sensible that I have been greatly the loser by the omission and were it possible for me to repeat my life, I certainly would not, with my present views repeat this part of it.

3. Some five years ago in the circumstances above referred to I resolved that, during the remainder of my life, I would set apart one hour in each day for the special and systematic study of the Bible, and that this hour should be the one immediately preceding my breakfast, so that before taking my morning meal for the

nourishment of my body, I should regularly take my spiritual meal for the nourishment and comfort of my soul. I determined that this should ever after be a *fixed* habit of my private and personal life, and that everything else subject to my control should be adjusted to its demands. What was then a purpose is now a habit, organized into my very being, and practically a part of myself, as a law of action, a want felt, and a great pleasure enjoyed. I would now no more think of omitting my Bible study in the morning than I would think of omitting my breakfast, or anything else which I must do.

4. The study, as thus described and now continued for about five years, has been applied to the several books composing the New Testament; and in the course of these years, at the rate of an hour a day, I have already passed through all these books a number of times, chapter by chapter, and verse by verse, beginning with the Gospel of Matthew, and proceeding onward to Revelation, and then repeating the process in the same order.

5. I make it a rule to commence the study of each morning with a brief review of what was studied on the previous morning, and after completing a book, to review the whole of it before taking up the next book. This I have found very helpful in retaining within easy grasp of my thoughts what had been already acquired.

6. I keep by me also a note-book in which I make a record of the thoughts suggested to me by the study; and I endeavor, so far as it is in my power to do so, to have my mind in the wakeful and active condition, suited to receive suggestions, and to be impressed by them. To this I add the habit of recalling from time to time during the day, what I have studied in the morning, designing to make it the subject of special meditation for that day. This I find useful in storing up the results of Bible study. I thus hold for future meditation and use much that would otherwise be lost.

7. The books that I have in my library, and of which I have made more or less use, in the course of my Bible study, are the following:

The common English Version of the Bible; the Revised Version of the Bible; the Greek Testament; Bloomfield's Greek Testament, with English notes; Dr. Robinson's Lexicon of the New Testament, and Harmony of the Gospels; the Englishman's Greek Concordance of the New Testament; Barnes's Notes on the New Testament; Stuart on Romans and Hebrews; Godet on Romans; Gloag on the Acts; the Commentary on Matthew's Gospel by Dr. Broadus; Meyer's Commentary on the New Testament; Butler's Bible Work; and Smith's Bible Dictionary.

These books I use according to the suggestion of my wants at the time. The common English version and the revised version of the Bible I keep constantly open before me for the purpose of comparing their respective renderings of the original text; and then I study the Greek text, and consult other helps, in regard to particular passages, as the exigency of the case may require. Sometimes I have spent the whole hour of the morning on a single verse and at others on several verses. I have been in no haste to proceed rapidly, and have uniformly taken time enough to give my best thought to what I was then studying. My great object in this study has not been that of a literary critic, or to find out whether the Bible is true or not, or to prove its truth; but rather to ascertain with as much certainty as possible, what God says in his word, and thus put my own mind in direct and devout communion with the Infinite Mind.

8. Having thus referred, with some degree of particularity, to the facts and circumstances connected with my special and systematic study of the New Testament, for about five years, the last six months of which have been devoted to a re-examination of the four Gospels, as compared together, and coming now to the question of results in my experience, I hardly know what words to use. If I

had, without the experience, been told beforehand what would be the effect of the process, I doubt whether I should have had a *realizing* sense of the exact meaning of the language, however accurate and well chosen in the selection of words. The darkness of deep sorrow was upon me in the evening of my life; and I specially felt that I needed the help of God, as the only being in the universe who could effectually help me. I wanted the light of his countenance to shine upon me in my domestic and social desolation; and it did shine upon me through his precious word, and brought peace and comfort to my stricken soul. I can now appropriate, and make my own, the language of the Psalmist, and say: "In the multitude of my thoughts within me thy comforts delight my soul." (Ps. xciv, 19.) These comforts I found in looking to God through his word, in hearing him speak to me in that word, in regarding him as the Author of the word, and in thinking of the word as having all the certainty, sacredness, power, purity and affection of God himself.

9. To this general statement of the result in my experience I desire to add, in the way of specific and explanatory recitals, the following particulars:

(1.) The actual commitment to memory, word for word, of a very considerable portion of the entire New Testament, and also a distinct and definite knowledge of the course of thought pursued in every hook of that Testament, so that I can see the whole in all the parts thereof with great facility and comfort to myself. My usual practice, after lying down for the repose of the night, is to occupy my thoughts for a time in silently repeating to myself portions of scripture—sometimes a few consecutive verses, at others a whole chapter or series of chapters, and at other times running through the entire plan and thought of an epistle or gospel.

(2.) An increased familiarity with the style, the language, the terminology and phraseologies as well as the contents of the New Testament, so that I have a

ready and easy access to that mass of supreme wonders and can bring them before my mind for meditative use by night and by day.

(3.) A profounder and more impressive sense that the New Testament, like the old is in reality the Word of God and, in all matters of religious doctrine and duty is the absolute law of human faith, compared with which the speculations and philosophies of uninspired men seem to me of but little importance.

(4.) An enlarged knowledge of the Bible Christ considered as an historic person, and a clearer and more joyous apprehension and appropriation of the whole system of Bible doctrine in respect to man's salvation through Christ, laying the basis in my understanding and heart for a more constant, intimate and precious intercourse with him as the atoning Redeemer "who loved me and gave himself for me," and enabling me to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Tim. i, 12.)

(5.) A conscious increase of spiritual comfort, and a general equanimity and serenity of thought and feeling, founded on and derived from the word of God, and extending to all events and all possibilities, leading me to think of my personal life as infolded in the gracious and watchful care and under the infallible government of the good and perfect God, "who worketh all things after the counsel of his own will." (Eph. i, 11.)

(6.) A more distinct, definite and satisfactory anticipation of the heavenly life, especially as connected with and affected by the personal residence, exaltation, priestly office, and fellowship of the glorified God-Man in Heaven, which, while it does not compel death to take me into its confidence and reveal to me all its secrets, nevertheless, mercifully scatters the deep shadows overhanging that event, and, greatly to my relief, disposes me to think of death simply as a transit of the soul to the brighter and better world, and hence not my destruction.

and not a disaster, but rather the emancipation and coronation of my spiritual being.

(7.) The cheering compensation of meditative hope, as a soothing balm to bereaved and afflicted sensibility, furnished to me by an increased persuasion that the dear ones whom I have loved in this world, and whom I have lost for this world, are simply absent from me, but not forever lost to me, and that I shall meet them again, hereafter know them and be known to them, love them and be loved by them, in the Paradise of God.

(8.) A quickened and abiding sense that, during what remains to me of this life, I must improve every available opportunity to bear witness for Christ, and do what I can to commend him to the acceptance, confidence and obedience of others.

Such, after searching my own consciousness for the facts of my experience, is my response to the request made to me. I am not now sorry that, about five years ago, I resolved to do what during these years I have been seeking to do. My only regret is that the resolution was formed at so late a period. Had its date been much earlier, as it might have been, and, as I now think, it should have been, the benefit

to me, as I have no doubt, would have been correspondingly greater. What I have gained, in the way of mental reliefs and spiritual comfort, from the process described, I would not exchange for all the honor and wealth of this world. Situated as I am, with the faculties that I possess, and which I would not alienate if I could, I can conceive of no greater calamity to my consciousness in this life than what should despoil me of my present views of God and of Christ as my Saviour, gained by my study of the Bible, and leave me to plod my way to the grave amid the doubts, the darkness, the gloom, and the utter and absolute hopelessness of any form of infidelity that sets God's word at defiance. This condition, looking at the matter from my situation, would fill me with intolerable anguish.

If, as I suppose will be the fact, this response shall be published in the *Independent*, my prayer to God is that every one who may chance to read it may make it the means of a blessing to his own soul. Being myself far down in the vale of years, and expecting ere long to go hence, I have told this story in the hope that such would be the result.)

BROOKLYN, N. Y.

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## First Presbyterian Church,

Cor. North and Franklin Sts., AUBURN, N. Y.

WM. H. HUBBARD, Pastor.

Parsonage, 35 Franklin St.

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### SUNDAY SERVICES.

Public Worship, at 10:30 A. M., and 7:30 P. M.

Sunday School and Adult Bible Classes, at 12 M.

Bible School, at 3:30 P. M.

Young People's Society of Christian Endeavor, at 6:30 P. M.

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At the Sunday Evening Service all seats are absolutely Free.

Jyrdal 400<sup>th</sup> Anniversary.

Feb 11, 4

1. It is a good custom to do what we are doing here tonight there is too much disposition to feel that we can ignore & cut loose from the past. Our debt to the dead. Besides. But also I remember now - to make the past a success. We are met in memory and judgment of one of the great men of the past. But in truth it is he who is judging us. The great question is not our opinion of him but his of us if he were back among us

2. I have spoken often of a great man. He is. But he has not been to be so - his origin unknown. For book III. 1. And the unknown period in Gyzel's life - known. "The heavily drunk that did this deed and accounted to hold it with a name". Lorens

He later we know of Jyrdal's life.

See Cooper's book. ABS. pamphlet. The security facts. Born 1484 d. 1536 Ad. 6. I cannot refer only

1. To its origin in the literature. August Reformation which is the relig. imp. of the time. Today, this attitude to the Bible. One edition is in, let it stand had part to them. Now? Not by authority. But of the other. men also made them. No after a Catholic Church got over this. No relig. to be kept but just freedom to attack. What's "Thesis" - "Anti-Thesis" then.

2. The freedom of Jyrdal - what he lost by it. The danger of modernism. In some ways a great achievement & knowledge of literature.

3. The conscious application of Jyrdal's life like custom to life of others - as in English edition. Reasoning of Jyrdal - Parallel to English movement: in 1536 and "Olefin's" in 1538. In which he sets forth the two great principles of the Eng. Reformation, the authority of Scripture in the 4. and the supremacy of the King in the State at "Principles of Protestantism" in 1530 & strong indictment of Roman Church - also of Henry VIII's divorce proceedings. 4. The tragic ending. Olufsen, published.

3. This is the really story of the man to whom I am going to make a deeper mark on the English language. Eng. thought & Eng. life than any other man who has ever lived. This may seem a bold claim but it can be abundantly justified.

1. The preparation for his achievement.

The great head of the church in this regard impeding of history. Early custom made his impact in 1485. The debate text of the U.S. had been published. 4 years after Jyrdal's birth in 1485. Gyzel's mission had appeared. He died in 1556 about as to whether he had a hand in it. He was in his home.

done in 1320. 2 1/2 1576 Evidence published that N. D. G. had made a Latin version of the same. But the great preparation was printing - Gutenberg.

done in 1320.  
+ Luther 1534  
Gyzel 1534  
a 1534

7  
Bishop Estlin gave his copy to Robert Owen Poole in London  
about 700 as fragments of Bible story. Dr. Van der Beeke translated John in his last  
illness. King Alfred who dies about 900 as translated the X Gen., part of Genesis & the  
Psalms.

Gregory the Great named a stone. Porphyry who had been the real guide in the  
imprisonment. At the end of the paper of it. Two years before his death Gregory wrote "Many  
things I am sure that men should know about life, for those friends should be shared  
of their lives & especially the high priests, for they, contrary to what both in words & deed."

Pope Innocent had said referring to Exod. xix, 12, 13, "if a layman touches the  
Bible, he is guilty of sacrilege & should be struck as that the right."

Pope Gregory VII "in a considerable edition of the dogma, that was impossible; it was not the  
will of God but the sacred laws should be together displayed, but it should be held in contempt  
& given over to scorn." October 1229 in 11<sup>th</sup> Cent.

Council of Trent in 1546 "if any one shall have the temerity to read or possess [the Bible]  
without the permission of those who receive jurisdiction under the law first defined by such  
Bible of the same age."

Cap. Bapst. was in 1602. Cambridge. Gloucester was his first school. London, Strasbourg  
Lutwick, Cologne, Geneva, Marburg, Götting, Bamberg. In France Geneva, he went to France  
& Bamberg. For a woman copy, a woman cost - his in my time. The price is cast, perhaps  
for his lesson was long so that he read not at in the dark, the Hebrew Bible, Geneva -  
Lutwick. 16 was in France



2. The achievement story - unique.

- a. He translates single-handed the N.T., 2 Petals - Greek - perhaps at O.D. the character. Did not see Gdelf
- b. From the original. Gdelf from the Vulgate. He did for 2 Petals 400 & 450 did for the Greek Epistles and in the end O.D. he N.T. for 400 the usual account & Vulgate did for 2 Bibles for 2 Latin and
- c. He was not only for the original & in the remainder but it was for nobody Gdelf was written out. He poor and not how it "the invention of printing from Syntaxis translation in immense advantage over its predecessor." Camb. Mod. History, p. 464. 2 editions

Eng. Brit. "Syntaxis translation may be described as a truly noble work, practically absolutely, the content is simple - popular language

3. The results & consequences.

what took days & the time before Syntaxis was more the other words  
 The Bible was carried deep into the mind & heart of the English people. Dr. J. G. P. in the 18th. in Camb. Mod. Hist. The Bp. 1464 "in off-  
 23m to the special character of the Church, the hallmarks set up a theory that  
 Dugdale was the only true authority for any religious observance, and  
 that no special learning was required to interpret it, the true meaning  
 of Holy writ being always revealed to men of real humility of mind.  
 This was also the idea of Syntaxis --- his aim being, as he himself said,  
 to make a philosophy known to the low better than a divine."

4. The significance of Syntaxis lay more to the future, as there return but we need first to note its immediate purpose

Syntaxis was killed for translation the Bible of the RC Church.  
 But first his translation not only was not killed but lived in manuscript form.

The version which followed, by "great learned, Catholic persons":  
 Cromwell under Cromwell's patronage in 1535 kept not complete Bible trans. for James' table  
 Matthew follows in 1537 a version made up of Greek Syntaxis. Gdelf's by King  
 The first Bible of Cromwell & English authors, 6 at yr. in 1539  
 in 1540 the French or Breton Bible. The N.T. was Syntaxis revised in one. with large translation.  
 under King's the Bible life an attempt to improve the French Bible. The J. S. N. Av. a revision of the  
 These were not based upon - but had Syntaxis  
 1611 Bishop  
 man

From 75 to 90 the author's age.  
 To have done in 18 years was a miracle.  
 The King James V. notes. It is Syntaxis name & small letters) as mine.

And they were David's sons of the King - Gdelf & Dugdale.  
 Syntaxis then but his Bible lived. Death cannot be killed.

And found the RC Church into a new attitude. Proving to the world  
 the infidelity of. Then, following the B. J. was translated in 1539 or  
 Rhine N.T. in 1550. King's J. S. in 1606. for the character Vulgate among & sent  
 "deliberately engaged with the French, with addition in divine language" Shypton 73

Book. "It is a contradiction of the Bible and which we are all familiar. The practical ground-  
y and a good to be formed - the might of the human - migration - the practical ground-  
unpredictable, unapproachable in the attempted improvement of modern education - all as here and  
how the influence of the mind of our man. - how good."

Newman "a work which of the purity & the distinctness of the strength & harmony of its style, has  
demonstrated before the very model of good English, & the standard of the language of all future time"  
Stephen G.

We owe to Aristotle in Boston - "Logic, Metaphysics" "Tricks of Logic"

5. but my friends. The real question for me today, relative not to the Bible and  
the 16<sup>th</sup> cent. but to the Bible and the 20<sup>th</sup>.

1. The Bible is what it is.

People are afraid for J. that fees. That it is, it is. It's not about the concept of  
an Alliance. Don't say it on volume "It is not Paul's <sup>at all</sup> work." Others of the

other volume "The original man, an unshakably sincere man."

But it is what it is - as heard by the great language of the church. "It is what  
and what. The infallible rule of faith & life."

"The end of it is not found": Packer, Richardson - the end is not  
- life."

The impact between the Bible and the world. Not in the original text, but in the history  
today - not so. Meanwhile. Can't be right now except in our thoughts  
about us as the other or others. And we are not with the Bible.

"The Bible is found for a substance": Not from the Bible.

Ignored are not afraid of it. No more ever.

2. The Bible is an independent whole as seen in our national, social & moral life

Edwards' view clearly referred to - like "The man must not be found"

but this would be equally relevant. Maltrous - history involving people's life

As read at great length & found very "obvious to law."

Ignored Bible amongst. Nick. Butler to Paul. The reason we feel it

Our next. Great. Bible. David. Jackson. Gifford. Brown

3. Bible makes - interested if a 2. But all are of it.

3. We need it in the life of the church

by fact. Not really of an essential view of it

In practice: D. D. Pears

and in education. In our schools - Egan

Life here, when. Rowland, Paul & others

4. It needs to be known - changed

Definitely rules of life & faith. I don't depend upon but of life the spirit  
follows

John. Muriel. Manning's Bible!

I believe it and to the young the great

I have a heart to keep

And there are his words

John Parvey's preparation to the revision of his life's mission: He lamented "I had  
need to lead a closer life - be free devout in prayer, and have not his not occupied  
about worldly things, that it should be wisdom & knowledge. I had, driven  
him in his work and suffer him not for to see. By this manner with great  
living and great travail man may come to true and clear understanding, and true  
understanding of his part, seem it never so hard at the beginning. God grant to  
an all grace to bear well - to keep well and suffer joyfully some pain for it  
at the last."

I found in letters to his dear friend John Darby, "I call God to record against  
the day we shall appear before our Lord Jesus Christ to give a reckoning of our lives  
that I never altered one syllable of God's word in my conscience, nor would this  
day, if all that is in the earth, whether it be pleasure, honor or riches might be  
given me."

You will be pleased  
to hear that  
The French Bible  
by the Jesuit  
Crampon.

is a most precious  
of literature and  
accuracy.

Much better  
than Osterwald  
or Second

C. Thiébaud  
ex Roman Catholic  
Priest  
Professor Ammon

# The Sunday School Times

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Lesson for October 19. The Fall of Jericho. Josh. 6 : 8-20

Philadelphia, October 4, 1902

Volume Forty-four  
Number 40

## Lesson Calendar

1. October 5.—Joshua Encouraged . . . . . Josh. 1 : 7-11
2. October 12.—Crossing the Jordan . . . . . Josh. 3 : 9 to 4 : 7
3. **October 19.—The Fall of Jericho . . . . . Josh. 6 : 8-20**
4. October 26.—Joshua and Caleb . . . . . Josh. 14 : 5-14
5. November 2.—Cities of Refuge . . . . . Josh. 20 : 1-9
6. November 9.—Joshua's Parting Advice . . . . . Josh. 24 : 14-25
7. November 16.—The Time of the Judges . . . . . Judg. 2 : 7-19
8. November 23.—World's Temperance Lesson . . . . . Isa. 28 : 1-13
9. Nov. 30.—Gideon and the Three Hundred . . . . . Judg. 7 : 1-8. 16-21
10. December 7.—Ruth and Naomi . . . . . Ruth 1 : 16-22
11. December 14.—The Boy Samuel . . . . . 1 Sam. 3 : 1-14
12. December 21.—{ Samuel the Judge . . . . . 1 Sam. 7 : 2-13  
                          { Or, Christmas Lesson . . . . . Luke 2 : 8-20
13. December 28.—Review.

## EDITORIAL

*One hundred thousand copies of President Roosevelt's Rally Day letter and portrait have been called for by the nation's Sunday-schools. Have you ordered it yet for your Sunday-school? Even if you have already observed Rally Day, the Roosevelt letter and portrait will bring into any school just the right enthusiasm for the winter campaign. Printed on a handsome enameled card, 75 cents a hundred, from The Sunday School Times Co., Philadelphia.*

## Decisions That Will Mean Something

"When a person of that age unites with the church it means something," is a comment often heard after a man or a woman forty or fifty years old has given public expression to faith in Christ. Yes, it does mean—something. But how much more does it mean when, thirty or forty years earlier in life, a boy or a girl accepts Christ as Saviour and pledges allegiance to Him! In the one case it is a confession of a wasted life and a tardy determination to devote the few remaining years to God's service. In the other it is a laying hold, at the start, of all that may bring power, and joy, and lasting service to one's fellows, and honor to Christ's church. Nothing can be richer with promise than the accepting of Christ by one of his little ones. And it is the privilege of leading them to Him which is the joy and sacred responsibility of every Sunday-school worker. Plans described on the third page of this paper tell of a mighty movement which is sweeping across this continent in preparation for the observance, in Sunday-schools of all denominations, of November 9 as a Decision Day for Christ. May the prayerful study and adoption of these plans bring a rich blessing into the churches and schools of all who read these words!

## A Word to New Readers—and to Old

More than fifty thousand Sunday-school workers who do not receive The Sunday School Times regularly will receive this issue of the paper. It goes to them at a time of unusual significance in Sunday-school work. The indications are that the autumn and winter of 1902 will be memorable in Sunday-school history. Following the Times' series of special articles on Rally Day and its methods came President Roosevelt's call to Rally Day, sent through The Sunday School Times to the nation's schools. The immediate demand for almost a hundred thousand copies of the President's letter, and the enthusiastic entries for the Times' Rally Day Honor List, indicate an arousing of Sunday-school energies that will be felt for many months to come. The International Call (given in this issue) to a November Decision Day promises to result in a vast spiritual harvest extending into all quarters of our continent. In this and the two succeeding issues of the Times will appear articles by masters in their respective fields on the spiritual life and work of teachers, superintendents, and scholars. Late in November will be observed World's Temperance Sunday. Plans were begun last

summer to make one or more issues of the Times of noteworthy and unique helpfulness for that occasion. And then in readiness for the Christmas season in the Sunday-school the Times is preparing special plans that will make Christmas in many schools a greater blessing than it has ever been in the past.

To the more than fifty thousand workers to whom the Times this week for perhaps the first time introduces itself, a hearty invitation is extended to join the members of its large family and share in the onward sweep of Sunday-school progress that this season has inaugurated. In the advertising pages will be found subscription rates and an order blank for specimen copies.

## Love Best of All

There is no gift or grace like true, unselfish love. Love is God, and God is love. Nothing pleases God like true love. Nothing pleases man like true love. And now abide, of the blessings of God among men, faith, hope, love, these three; and the greatest of these is love. Why should any of us fail of having

and showing the best of gifts in God's sight and in the sight of man?

## Who is Responsible for the Harvest?

Seed-sowing is man's work, even though it is God who gives the sun and the rain that cause the seed to grow and fructify. In one sense, it all is of God; in another sense, it is man's duty and privilege to do his work and to receive the benefits. Man has nothing but what God gives; yet "whatsoever a man soweth that shall he also reap." If a man sows thistle-seed, he has no right to say that God is responsible for having the man's field grow worthless thistle instead of nutritious grain. As it is in the natural world, so it is in the spiritual. Therefore, in all of man's sphere, "he should pray as if all depended on God, and should work as if all depended on man." Work and prayer should go ever together, and they will with the true and loving child of God.

"Work, and prayer will be the sweeter;  
Pray, and work will be completer."

## The Bible and The New York Sun

THERE appeared recently in The New York Sun an editorial on "The Bible," condemning the resolution of the National Educational Association, at its meeting in Minneapolis, expressive of the hope and desire of the Association that the Bible might be read and studied in the public schools "as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired, and in large part formed." The Sun contended that the study of the Bible as a masterpiece of literature "would be without avail even for the secular purpose of giving purely literary instruction," that "simply as a text-book in English literature the Bible would prove of little value in the public schools," that the pre-eminence of the Bible "has not been due to any mere literary supremacy. It has been lifted up to its sole elevation by the awe with which it was regarded as 'the word of God,' as the one and only Book which came from heaven, itself for the eternal guidance of men," that as literature the Bible "would be only a dry and tiresome study for the pupils." The very suggestion that the Bible should be studied as literature The Sun regarded as "significant of a change of spirit which cannot be called less than revolutionary," indicating the decay of faith in the Bible as a supernatural revelation. And, it declared, with such decay of faith in the Bible as a religious book, its influence was gone. "If people do not go to the Bible for their religion, they will not go to it at all." "That the old familiarity with the Bible has been lost to this generation is very apparent," The Sun concludes. "The mere adoption of the Bible as a text-book in schools, on the ground that it is 'a masterpiece of literature,' will be powerless to check this revolutionary tendency, the most remarkable in the whole history of Christianity."

In one particular, the position of The Sun in this matter, and its general attitude on religion, is significant of an attitude too common among Christians. The Sun assumes that, if a particular theory of religion or of the sacred books of a religion is modified or abandoned, the religion itself goes. Its own conception of religion is literalistic and dogmatic. It cannot conceive of it except as a matter of authority, ecclesiastical or literary. The slightest introduction of the conception of life, of personality, of the divine Spirit, in The Sun's view throws all into chaos, and nothing trustworthy or reliable is left. It is the same with the Bible. If one rigid, particular theory of

biblical inspiration is modified, then, in The Sun's view, there is no inspiration at all, and the Bible is only a human book like any other. But in the nineteen Christian centuries there have been innumerable theories of religion and of the character of the Bible, yet religion and the Bible have survived them all, and will survive both the discussions of our day and the papers in which they are carried on.

It would be a good thing if the Bible were better known. It is easy to reveal by ingenious tests the ignorance of it that exists. But it is entirely impossible to prove that there is more ignorance now than in the past, and that "the old familiarity with the Bible has been lost by this generation." The evidence is all the other way. The Bible is read to-day in more homes than ever before in the world's history. More copies of it are sold now than ever before. Fifty years ago, the British and American Bible Societies issued, annually 1,820,657 copies. Now they issue annually 6,791,212, while private publishers issue millions more. In our own country the issue of Bibles has more than kept pace with the increase of population. There are more Bible classes to-day, and a far wider and more thorough and more sympathetic study of the Bible, than ever. Ten years ago there were four thousand students in our colleges enlisted in voluntary Bible classes. Last year there were twenty thousand. Instead of being unknown, or less known, the Bible is a better known book in our country to-day than ever before.

And faith in the Bible as the divine revelation is stronger to-day than ever before. It may not be in the offices of The New York Sun, but in the country as a whole more people believe it, and they trust it and try to live by it more fully to-day than ever in past generations. The position of the Junior Order of American Mechanics is illustrative of the truth of this. That order has now a membership of two hundred thousand, and one of its principles is: "We believe that the Bible should be read in our public schools, not to teach sectarianism, but to inculcate its teachings. It is the recognized standard of all moral and civil law. We therefore believe that our children should be educated in its teachings." It is easy to believe that the Bible is losing its hold upon men. There are those in each generation who take that view. But the Bible survives. The deists and the infidels of the eighteenth century thought they had destroyed evangelical religion and

faith in the Bible, and there was some reason for believing that they had succeeded. The very views which The Sun regards as fatal to evangelical religion and the Bible were prevalent then,—as prevalent as now, if not more so. The Bible and religion emerged from the strife more vital and powerful than ever. More people were reading the Bible than had ever read it before, when Burke asked, in 1790, "who, born within the last forty years, has read one word of Collins and Toland and Tindal and Chubb and Morgan, and that whole race who called themselves Free-thinkers? Who now reads Bolingbroke?" It is strange that men are so slow to learn the lessons of history. The heresies and infidelities of nineteenth centuries have not impaired the authority of the gospel or of the Bible. The heresies and infidelity of the twentieth century will not meet with success where their predecessors failed.

Doubtless all our public schools may be made more efficient, but if the Bible cannot be taught in them profitably as literature no book can. There are many who would like to see the Bible taught as a religious book, and who cannot see how Professor Robert Ellis Thompson's argument for it, in the sixth chapter of "The Divine Order of Human Society," can be answered. But the exclusion of the Bible as religion from the schools need not exclude it as literature, and it is inconceivable that any man should regard the study of the Bible as literature as futile, dry, and tiresome. "There is no book in the world like it," Hall Caine is reported to have said. "The finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creator, but are taken from the Bible." "There are no songs comparable to the songs of Zion," says Milton, "no orations equal to those of the prophets, and no politics like those which the Scriptures teach." "These books," says Professor Bowen, "contain a body of history, poetry, and philosophy, the study of which has done more than any other single cause to modify the course and happiness of thinking men on the earth, and to color and direct the whole course of modern civilization. . . . It is not too much to say that the books of the Old and New Testament have exerted more influence, whether for weal or woe, on the course of human affairs among civilized nations, than all other books put together. Their imprint is on most of the literature, the philosophy, the legislation, and the history, of the last seventeen hundred years." "Apart from its inspired character," says Cardinal Gibbons, "the Bible is a model of literary excellence. What classic author, ancient or modern, can excel Isaiah or St. John in sublimity of conception, or the Books of Samuel or Kings and the Gospels in the charm and conciseness of historical narrative, or Jeremiah's Lamentations in pathos and tenderness, or the Apocalypse in descriptive power, or Job in majestic and terrible images, or David in poetic thoughts? The grandest creations of poetic genius pale before the psalmody of the royal prophet. Milton and Dante have borrowed their noblest images from the pages of the sacred writings." The Bible is far more than literature, but as literature it is the greatest and best book in our language; and if its study as literature is futile, dry, and tiresome, then there is nothing useful, pleasant, and interesting.

That the religious character of the Bible is outstanding and supreme is what all Christians believe. No secular paper can state it too strongly. And that the Bible has a higher place in our thought because of our faith in it as a religious book is assuredly true, but its life has not "been only in the vitality of the religious faith to which it was the 'word of God.'" "Wholly apart from its religious or from its ethical value," says Charles Dudley Warner, "the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophic works, and also of the scientific, and even agnostic, treatises. It is not all a question of religion, or of theology, or of dogma; it is a question of general intelligence. A boy or girl at college, in the presence of the works set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious

disadvantage to the student." And this was the view of the great man who made The New York Sun. "There are some books," said Mr. Dana, in his lecture on Journalism, "that are absolutely indispensable to the kind of education that we are contemplating and to the profession that we are considering; and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now, not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is, perhaps, no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation,—none which you open with such confidence and lay down with such reverence; there is no book like the Bible."

And apart alike from its religious and its literary value, the Bible should have a place in our schools because of its relation to the civilization of the nation and the perpetuity of its institutions. As General Grant said to the Sunday-schools of this country, through the pages of The Sunday School Times, in 1876: "Hold fast to the Bible as the sheet-anchor of our liberties. Write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future." And President Roosevelt has just said,



The Editor would remind his readers of the invitation extended in this department last week concerning the Marcus Whitman controversy. "Did Whitman save Oregon to the United States?" is the question on which historians differ. Evidence in support of either side is invited by The Sunday School Times. Mere opinion is not desired; well-authenticated facts from any source will be welcomed. Such evidence will be published here from time to time, and an impartial summary will be finally presented.

### What Was Socrates' Idea of God?

Recently a correspondent asked how fully the Israelites in Egypt probably retained the idea of the Almighty God as Jehovah, as known of by Abraham and Isaac and Jacob. And now an earnest Bible scholar and veteran subscriber in Iowa desires information as to the probable understanding by Socrates of the idea of an Almighty God above the pantheon of Greece. The veteran correspondent writes pleasantly:

Kindly permit the first question of a subscriber of over forty years' standing, which may seem at first not quite appropriately addressed to you. I have recently been reading an English translation of Plato's "Phædo." In the conversation, Socrates makes use of the word "God" in the same sense, apparently, that that name or term, or "Jehovah," is used by the Jews and Christians? Does the original Greek warrant this? What name is used in the original? Is it Jupiter, the paramount god of Grecian mythology? I am not able to inquire personally of any one who has a critical knowledge of Greek, hence this question. My work is in adult classes in the Sunday-school. In constructing for myself a system of apologies, I am led to consider questions like this.

God, as originally revealed to primitive man, was never utterly lost thought of, even among all the growing errors of polytheism and idolatry. There is evidence that above all the multitudes of gods and divinities worshipped by the ancient Egyptians there was ever a recognition of the self-existent "I am." This was always known to the priests and the best informed Egyptian scholars. This truth it was that gave force to Jehovah's words to Moses when he asked in whose name, as known to the Egyptians, he should go. Jehovah told him to say he came in the name of the great "I am," known of to them as above all their gods like Ra and Set and the others.

Similarly in India, above Brahma and Vishnoo and Siva and the thousands of subordinate divinities, there is Brahm, having no priest or temple, being too high for man's acquaintance or worship. It seems to be much the same in China, with the privilege given to the emperor alone, and that but once a year, to offer worship, in the Temple of Heaven, to the supreme God. And thus it seems to be with all religions. Monotheism is ever above polytheism in the thoughtful and reverent mind.

It was thus in ancient Greece. Above the gods known as Kronos and Zeus and Hermes, and other gods, there was in thought the Supreme God called "Theos." Of him Aristotle and Plato and Socrates often speak. It is this Greek idea of God that is made the basis of our English word "theology," or

in these columns, "Every effort looking to improvement in methods for Bible study and instruction 'should of course be most earnestly supported.'" "The whole hope of human progress," said W. H. Seward, "is suspended on the ever-growing influence of the Bible." "That Book," declared Andrew Jackson, pointing to the family Bible, "is the rock on which our republic rests." "I have always said, and always will say," Thomas Jefferson remarked, "that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands." And to these testimonies let us add the weighty words of Daniel Webster: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury our glory in profound obscurity." These cannot be dismissed as the opinions of men in whose minds the Bible "has been lifted up to its sole elevation by the awe with which it was regarded as 'the word of God.'"

However men persuade themselves that the Bible is losing its influence, and that knowledge of its contents is vanishing from the earth, they are mistaken in their views. It is the liveliest book in the world, and it was never so living as it is to-day. The fact that the Educational Association passed the resolution it did is a significant evidence of the interest of men in the Bible as a book. And as a book, with or without a recognition of its unique religious value, it should have a place in all schools.

the science of religion, and the word "theocracy," as applied to God's government of the Israelites before they had Saul as a king.—The Israelites were not the first to know of Almighty God, nor did they ever have a monopoly of such knowledge.

### Is the Gospel Story True?

Much of the doubt about the truth of the Gospel stories of the birth and life and death and resurrection of Jesus comes from persons who are not competent to have an opinion on the subject. In view of this fact, it is not necessary, and it would be unwise, to take time and space to give detailed proofs of truths not fairly called in question. This view of the case is timely in response to a Connecticut reader, who writes:

Will you please give me information upon the birth of Jesus as given in the Gospels? 1. Is the account of the birth of Jesus as given by Matthew in the original manuscripts? 2. As to Luke's account, and especially from Luke 1: 5-25? Are both these records in Luther's and Tyndale's and Wycliffe's Bibles? Please give me all the information you can upon this subject. It has been told me that these accounts are not in the original manuscripts,—by a friend of mine who says that Jesus had an earthly father,—and that the accounts in the Gospels are made up by Roman Catholicism.

Any one desiring to gain an intelligent personal opinion on this subject would do well to read several important books bearing on the questions which the Connecticut correspondent asks. Dr. Horace Bushnell's famous work in this field is, "The Character of Jesus Forbidding his Possible Classification with Man." It shows that the evidence given in the Gospels, even without any outside testimony, is sufficient to prove the supernatural birth and character of Jesus. Dr. S. J. Andrews's "Life of our Lord," in its latest edition, notes the outside proofs at the points mentioned.

As to the doubter who has disturbed the Connecticut correspondent, is he a person whose opinion or testimony is of value on any subject? Did he ever study any of the earlier existing manuscripts of the Gospels? Did he ever personally refer to the first editions of Luther's, Tyndale's, or Wycliffe's Bibles? How absurd for a man who is no better informed than he to question the available world-convincing evidence of the supernatural birth and life of Jesus! If indeed he were to give a single intelligent reason for questioning a particular fact or trustworthy statement, it might be worth one's while to point to evidence, but to occupy these columns with evidence of truth not fairly doubted would be obviously unwise.

# The Book of Life

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## The Book of Life

“The Book of Life” is the Bible. With singular significance it begins and ends with a reference to “the tree of life” (Gen. 2:9; Rev. 22:2). So far as form and materials are concerned, books once claimed kinship with trees. Several well-known words survive which etymologically testify to a common derivation. For example, *liber* in Latin originally meant the bark of a tree,<sup>1</sup> and *codex* meant the trunk;<sup>2</sup> while the English word *book* is itself only the Anglo Saxon form of beech,<sup>3</sup> and we still speak of binding books in *boards*; the word *leaf* being common to both.

Yet, not all books are living books any more than all trees are living trees. Most ancient books are either already dead or dormant, possessing only archaeological value; while the great majority of new books, which pour forth upon us in torrents and cataracts, fall dead from the press. In Great Britain the life of an average book is said to be less than five years. We may well congratulate ourselves that this is so; for, to walk around some huge library like that of the British Museum or the Bodleian of Oxford, and to behold the almost countless volumes that are ever multiplying, affects the average man with a profound sense of bewilderment and almost depression. Even an omnivorous reader like Thomas De Quincey confessed that in such

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<sup>1</sup> The fibrous layers of the bark of many trees being easily separated into *laminae*, like the leaves of a book.

<sup>2</sup> Cf. *codex*, meaning the stem or root.

<sup>3</sup> Because, originally, German and Saxon books were usually made from beech trees. Cf. the German *Buch*.

a place he always felt saddened by the thought that he could not live long enough to read even a tithe of the volumes which surrounded him. By most of us real solace is found in Bacon's familiar maxim that, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." Many books are unworthy of the name. In one of his delightful essays Charles Lamb has described the books which are no books, as "things in books' clothing, perched upon shelves like false saints, usurpers of true shrines." For, every real book embodies the best of a real man, and must be written, as Ruskin observes, "because the author has something to say which, so far as he knows, no one has as yet said, no one else can say, and so he is bound to say it." Such a book will be a genuine book, "the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life," as Milton puts it in his *Areopagitica*.

In this higher sense, the Bible is "the Book of Life." It is the book of Christians—the authorized text book of the Church. The phrase which Mohammed commonly uses in the Koran to designate Christians is "the people of the book." As believers in the Bible we can hardly refuse to recognize a fitness in this description. For, though it is true that other religions possess sacred writings of their own, such as the Rig Vedas and the Upanishads of the Hindus to which much importance is naturally attached, Christianity claims in a very special sense to be a historic faith and to be the sole possessor of the infalible record of a divine revelation. That is to say, our religion is founded upon certain wonderful events and experiences which actually took place in human history—events and experiences, indeed, which as Christians we believe contain and convey

the genuine revelations of God. Outside the Bible there is no sufficient or satisfactory knowledge of God's revelation to men; but in the Bible we have a revelation sufficiently full and complete, and an explicit announcement to the world of God's only plan of salvation. Christian faith, in fact, identifies itself so closely with the Scriptures of the Old and New Testaments that, after all, we can hardly resent being called "the people of the Book." We may claim, indeed, to be much more than such a title implies, but we must be poor, ignorant, imperfect Christians, if we are less. For, Christianity is in a very true and historic sense the religion of the Bible; in other words, Christianity is the living expression of a living book!

## I. The Fact of the Bible's Vitality

1. Through all its *history*, the Bible has demonstrated its wonderful vitality. Most men admit this, and, therefore, acknowledge its supremacy: at least *in thesi*. Even amid the darkness and confusion of the Middle Ages the authority of the Scriptures was never really denied. The Reformers did nothing unusual when they made their confident appeal to Scripture. It is the ultimate standard of the whole Church universal. In the *Osservatore Romano* of March 9th, 1919, the Vicar-General of His Holiness, Benedict XV, acting upon the Pope's orders, wrote to all the clergy in Rome, exhorting them to intensify their work of expounding the Gospel, and ordering that in all their churches at low Mass the priest, after having read the Gospel in Latin, as usual, should turn to the people and in a loud distinct voice read it also in Italian. In the same year, the Pope also sent a letter to Cardinal Casetta, of the St. Jerome Society, in which His Holiness says: "May the Holy Book enter Christian families, and there be the

John - the rest,  
the world

precious jewel sought after and jealously guarded by all, so that the faithful, habituated to the daily reading and comment, may learn to live worthily, in all things pleasing to God." That was in 1919. One year later, Sept. 15, 1920, to commemorate the fifteenth centenary of the death of St. Jerome, the Pope issued a lengthy Encyclical Letter entitled, "St. Jerome and Holy Scripture," which concludes with the following suggestive sentence: "Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ." Still more recently, a Canon of the Roman Church is quoted as having said: "If you want to be good Catholics be Bible Christians."

Hence, with certain limitations, we may affirm that, historically, down to the present time, the Bible has been and is the ultimate standard of the entire church. There is but one book for the whole body of Christian believers, but one charter, but one norm, but one standard of faith and practice. It is the Bible, indeed, which unites Christendom. Just as the pilgrimage to Mecca unifies Islam, as Moslems from all climes encircle the Kaaba and praise Allah in the same language, so the goal of all Christian pilgrimage and research and life lies in the Holy Scriptures. In matters archaeological, for example, when Sodom and Gomorrah are to be explored, as recently was done by President Kyle and his party, men of different faiths and types, Jewish, Roman Catholic and Protestant, join hands in the undertaking. The Bible is the one sacred shrine at which all Christians worship. To some, indeed, it has become a mere fetish; as to the Armenian and Coptic Churches, in which all the faithful are allowed to kiss the Bible, but only the priest is privileged to turn its pages. In other parts, as in Venezuela and Sardinia, we still hear oc-

asionally of Bible burning. Even in the Kingdom of Greece, through prejudices which are partly political and partly ecclesiastical, the New Testament in modern Greek remains a forbidden book.

2. Again, the Bible has demonstrated its vitality through its many *translations* into other languages. Homer's "Iliad," which is sometimes called "The Bible of the Athenians," has been translated, it is reported, into some twenty different tongues; but only for students of literature, not to win new worshippers of the gods of Olympus. Shakespeare's Dramas have been rendered, it is said, into thirty-three foreign languages. Tolstoy's popular sociological works into about the same number. Bunyan's sacred allegory, the *Pilgrim's Progress*, into one hundred and eleven languages and dialects; while the whole Bible, both Old Testament and New, has been translated into one hundred and thirty-six languages, the complete New Testament into one hundred and thirty more; various parts of the Bible into five hundred and fifty-eight. So that today the Bible is within the reach of seven-tenths of the whole earth's population. Such facts are arresting and almost incredible, but they only demonstrate the vision of Erasmus who cried, "The Scriptures should be translated into all languages."

The problem of translating from one tongue into another is always accompanied by great difficulty. An exact rendering of any book into a foreign language is strictly speaking quite impossible. Happy the man who can read the Bible in the originals! According to Dryden, the work of translating is "a kind of pencil drawing"; according to Maeterlinck, it is "like painting a landscape." For, even the best translation is like only a copy of some great picture; it does not go home readily

to heart and mind. Round the literal sense of the words there floats a secret life which is all but impossible to catch; yet, the "secret life" which is lost is more important than the words or images which we translate. No poem can really be translated, for the simple reason that no two men have exactly the same emotions. To render a poem into another language the translator must be inspired by his original. All specialists are emphatic in their declarations that the original vital power of classical literature cannot possibly be communicated through another tongue. The Mohammedans actually forbid translating the Koran!

Not so, however, the Bible. "The Word of God is not bound." Its vitality is such that it claims every language of earth as its own, and uses each as a channel through which to pour its fertilizing streams. The Bible probably loses less through translation than any other book. The Holy Spirit in the Bible accommodates himself, and is willing to become naturalized in every tongue. Probably, also, no other translators try so hard to immerse themselves in the vocabulary and idiom and atmosphere of their text, as do the translators of Holy Scripture. The Bible loses something in transmission; that is certain. But "the word of God, even when translated, is still living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). This is providential, as out of every thousand men who read the Bible, nine hundred and ninety-nine must perforce read it in a translated form. It matters not whether the form of the translation is that of Chinese ideograms, or the ancient alphabets of Syria and Hindustan, or the Gothic and Slavonic letters of mid-Europe, or the syllabic scripts of the Indians and the

Eskimo, or the familiar Roman type of our own translation; or, whether it is read as English is read, from left to right, or like Hebrew and Arabic, from right to left, or downward in columns, some beginning at the right hand top corner of the page like Japanese, and others beginning at the left hand top corner like Mongolian, it still appeals to broken hearts, and speaks with mandatory authority and power to even criminal characters.

The consequence is that, through its multiplied translations, the Bible has become the most popular and widely circulated book in all the world. It has been known to precede even the pioneers of civilization; it has penetrated remote and interior parts in front of even the newspaper correspondent; and naturally it has been carried by all missionaries wherever they have been allowed to go. The first European travelers to enter Merv, in Central Asia, found upon arrival the Scriptures already there on sale, and purchased a copy of the Gospel according to Matthew from a Jewish merchant. Just so, for years before the discovery of gold in the Klondyke, the New Testament was circulating among the Indians of the Yukon Valley. And the same was essentially true in Tibet long before missionaries were permitted to enter that land. The fact is that the Bible penetrates regions independently of missionary endeavor. For example, Abyssinia, which under King Menelik forbade mission work, had, already for centuries, Testaments in Ethiopic and Amharic, and Gospels in the vernacular. A similar story could be told of Afghanistan and Nepal. In short, the Bible, in printed form, has proved itself to be an effective evangelist, and wins a welcome even apart from human aid. For, to lonely souls the Holy Spirit is His own interpreter. In consequence, the Bible accompanied by its Divine Author, has become the most extensively circulated, the

most widely read, and, therefore, the most ubiquitous book of the world's literature.

3. And again, the Bible has demonstrated its vitality through the fact that it has withstood the attacks of a long-continued, and sometimes an unfriendly, even hostile *criticism*. Criticism has been defined as but "the effort of exegesis to be historical." Honest, fair-minded criticism, therefore, always has its place. No sincerely intelligent student of the Bible can possibly object to its processes when conducted reverently. Criticism is but the necessary energy of an enquiring mind; it is the price we all have to pay for being "the people of a book!" Though the Bible has been ruthlessly dissected by some, like an anatomical "subject," yet its vital, spiritual content has been left untouched. We still have the Bible with us, and we are probably more fully persuaded than ever that it is the very Word of God. Doubts and controversies have really done the Book no permanent harm. Rather, it is only our theories and prepossessions which have been shaken and discarded. The Bible itself has come through the testing absolutely unshaken. To some these statements may seem extravagant; but they are not. For, the most arbitrary and the most insane criticism that has ever been invented and applied to Holy Scripture, has had absolutely no permanent affect on the living, vital, soul-saving, regenerating power of the Bible to redeem men from sin. Why? Because the undying energy of truth is in it.

## II. The Secret of the Bible's Vitality

The reasons for the Bible's vitality are not far to seek. It is not its style, however, though lauded as "the great antiseptic of literature," which counts most among its merits. The Gospel according to John, judged merely as Greek literature, cannot be said to compare with the



prose of Plato. Nevertheless, John's message is appraised as "the Gospel of eternal life." He frankly tells us in his conclusions that the things which he had recounted were "written that we may believe that Jesus is the Christ the Son of God: and that believing we may have life in his name" (John 20:31). The power of the Scriptures does not reside in the wisdom of words. Their power rather consists in their ability to meet human needs. It is so with all literature. The books that are most widely read, and are said to be the most successful, always correspond to some real demand in human life. Books that circulate by the thousands win their popularity because their authors touched, as they wrote, the dry bones of prosaic fact with an enchanter's wand. This has been true of all great writers such as Dickens and Goethe, Harriet Beecher Stowe, and all the rest. The classics of humanity are classics because they deal with matters of enduring and universal interest.

Now, there is one book, and one book only, which mounts to all the heights and descends to all the depths of human nature. That Book is the Bible. It is concerned with our direst wants and our deepest problems, and it faces them with absolute seriousness and sincerity. It speaks with accents which are not of this world; and tells us about the only things which really matter in the end. Sir Walter Scott recognized this fact when, in the last hours of his life, he begged his son-in-law to read to him: "What shall I read?" said Lockhart. "Can you ask?" replied the dying man; "there is but one Book!" It was once said of Jesus, "Never man spake like this man!" "Never book spake like this Book," has been the verdict of the generations which have welcomed its heavenly message of love and comfort. The Bible speaks the language of Divine love.

It captures men's hearts. This is the miracle, and at the same time the mystery of the Bible. It first arouses a man's conscience and convicts him of sin; and then, it points him to Christ as the only hope of salvation. A Moslem in Cairo recently complained to a missionary, "This book condemns nearly everything I do." An old man in Brazil, after reading the Gospels, concluded that, "they seem to tell of the true religion, because they do not allow anyone to live in sin." The supreme test of the Bible's vitality, I repeat, is not its style, or literary excellence, but the hearts of men, to whom it offers a cure for all sin and a comfort for all sorrow. Only life can produce life.

This conclusion is not only incidentally but repeatedly confirmed and corroborated by reports from almost every quarter of the earth. For, across the Oceans and from the most distant and widely separated parts come the swelling voices of numberless souls, newly born into the Kingdom of God, who join their testimony to ours that they have found in this ancient Book the presence and the power of the Lord Jesus Christ, and that he alone is able to cleanse them from sin. To account for this universal consensus of Christian consciousness is not an easy matter. But it at least shows that the Bible is no longer on trial as to its ability to save. In the famous *Tribuna* of the Uffizi Gallery of art, at Florence, a tourist armed with his Guide-Book, went up to the Curator and said: "Are these your masterpieces? I certainly do not see much in them myself." "Sir," replied the Curator, "these pictures are not on their trial: it is the visitors who are on their trial." Those among us who perchance see little in the Bible, should realize that, after so many generations of Christian experience, the Bible is not for the first time on trial now! As Luther clearly recognized, "The Holy Scriptures are to believ-

ing souls what the meadow is to the ox; what the home is to the man; what the nest is to the bird; the stream to the fish; and the cleft of the rock to the sea-fowl."

Now, in substantiation of my claim, I propose three specific reasons why the Bible is the "Book of Life":—

(1) *Because it is the eternal expression of the changeless mind of the only true and living God.* The Bible contains the revelation of a "faith which was once for all delivered unto the saints" (Jude 3). "Once for all," but, *not all at once!* Gradatim, rather. For, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" (Heb. 1:1). In dreams and visions at first; especially through theophanies, the Logos, as the first of the prophets, undertook the work of revelation, and mediated God's communications to men. Apart from the Logos a theophany was impossible, and without a theophany there could be no revelation. Thus, in the Old Testament Jehovah frequently appeared in theophanies; as, after the resurrection, in the Risen Jesus, he again, assumed the theophanic form. Throughout his active ministry, in the days of his flesh, Jesus was a constant theophany. For example, in answer to Philip's desire to behold a theophany after the manner of the Old Testament, Jesus said, "He that hath seen me hath seen the Father" (John 14:9). In a similar sense, *the Bible, in turn, is a permanent theophany.* In it we hear God's voice: "Thus saith the Lord," and find ourselves face to face with the Divine. This is the dominating trait of Holy Scripture in all its parts; it discloses God's converse with men, and describes his intimacy with them. Through the Bible, God keeps on speaking to generation after generation. This fact is a source of great

joy. Amid all the conflicts of ecclesiastical authorities our hearts pay homage, therefore, to this Book of God, because in it, not man but God speaks. Whisperings and undertones may be heard; and indeed are heard, in many a poet and philosopher of ancient and modern times, but in the Bible, and nowhere else except in the Bible, that voice has become clear and distinct, authoritative and unmistakable. As Victor Hugo keenly observes, "The Bible is the Book in which God renders himself visible." No Christian really knows anything about God except what is found in the Bible. And no revelation in the Bible becomes real to us until God "uncover's our ear," as he did Samuel's (I Sam. 9:15, R. V. *Mg.*), and the truth has entered into our experiences as it did into the experiences of those who originally received it. Only in this way can we be brought into true fellowship with the Original, Divine Author.

A few years ago, a distinguished English mathematician, Professor Sandeman, in a book entitled "Pelicotetics," is said to have elaborated a careful argument to show that two times two do inevitably and invariably make four. A demonstration of this familiar fact no doubt is calculated to excite the interest of all who are versed in pure mathematics; but the great mercantile world probably feels no sense of insecurity in trusting their own business experience in the past, with the help of the Multiplication Table! In the same way experience furnishes the ultimate proof of the verity and vitality of Holy Scripture. Our most satisfying assurance of its infinite worth lies not in logic, but in life. We believe the Bible to be Divine, and, therefore, authoritative, not so much because we have argued the matter out to that conclusion, as because it comes to us in the very power of God, and as the voice of God. For, the Bible is a message of God to *us*, just as truly as it

was to those who were its original recipients; just as really as if it were enclosed in an envelope and addressed with our name upon it. If we are mystics in the proper sense, we will hear God's voice as we read. Men, however, tell us to read the Bible just as we read any other book; but we shouldn't, for the Bible is different from every other book. Besides, we cannot, because as we read, it corrects our lives and commands obedience. In it we are "listening in," as it were, to God's voice, not man's. And we intuitively begin to feel, as we read, that the only true way to realize its worth is to receive what it offers and to perform what it enjoins. Heathen religions have no really adequate messages from God; though even in them God has not left himself without a witness. For example, consider the antique code of Hammurapi, which resembles so closely in many particulars the Book of the Covenant, contained in Exodus 21-23. But the Bible has this immense advantage over all the fragments of truth which heathen nations possess: it sums up and incorporates *all* the revelation God has ever given of himself to the world. It is, therefore, distinctively God's Book which he has given for man's guide and instruction in the way of life. If this is so, then it follows that, the best education we can possibly give a child is a knowledge of the Bible!

(2) *Again, the Bible is "the Book of Life," because, it unfolds God's plan of salvation through Jesus Christ.* Augustine once sagely observed: "There is much in Cicero and Plato to be admired, but they never say, 'Come unto me all ye that labor and are heavy laden and I will give you rest.'" The Bible, on the contrary, unfolds little by little, more and more, steadily, down through the centuries, God's gracious plan of salvation, by faith in his Son; the testimony of Jesus being the

spirit of all prophecy (Rev. 19:10). For the Radiant Figure who walks through the galleries of the Old Testament, filling Israel's soul with the hope of a Golden Age to come, and, in the end of the ages, fulfilling every prediction and sign, is the Incarnate Word of God, the same Word that became flesh (John 1:14). Even the Old Testament is everywhere inscribed with his Name; for "these are they which bear witness of me" (John 5:39). The "testimony of Jesus" was primarily, of course, the testimony borne by Jesus, but the Prophets of Israel also had Jesus as their goal, Jesus being the norm and regulator of all they said. The "testimony of Jesus," therefore, is not a matter of secondary importance even in the Old Covenant, but primary; the Messianic teaching of the Prophets being not merely an unveiling of the Divine nature and attributes, but the announcement, long in advance, of his mission, namely, "the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself" (II Cor. 5:18,19). His message was a message of salvation, indeed,—a message of eternal life; for, it was he who brought life and immortality to light. A message ardent with love and urgent with solicitation; the voice of the Redeemer's tears throbbing in its tones, and the pity of the Father finding utterance in his accents, as also in the exhortations and entreaties of prophets and apostles who tenderly and lovingly, like him, urged a guilty world to accept of God's overtures of grace, saying, "Ho everyone that thirsteth, come ye to the waters"; and, "We beseech you, on Christ's behalf, be ye reconciled to God." Herein, for the first time, and for the only time in the history of religion, we have an explicit announcement of God's redeeming love.

(3) *And, again, the Bible is "The Book of Life," because the Spirit of God lives in it. "Every scripture*

inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness, that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16, 17). Paul is here speaking, of course, of the Old Testament. But what is true of the Old Testament is *a fortiori* true, also, of the New. What he says here, in this passage, is that, every scripture *breathed into* by God, also *breathes out* an aroma of God, just as the flower yields up its fragrance and perfume. The word "inspired," therefore, is to be taken not merely in a passive sense, but as active also.

But in what sense is the Bible more than any other book inspired? Are not all good and virtuous men inspired, as Philo claimed? Is the inspiration of the Scriptures any different from that of many other writings? In what respect did the inspiration of Isaiah and Paul differ from that of Denney or of Delitzsch? Is Biblical inspiration a matter of quality, or only of degree? What shall be our answer to all such questions? My own view is that the inspiration of the Bible writers was unique, and in this sense: theirs was *inspiration plus originality*; by which I mean, inspiration plus revelation. When God revealed himself he inspired men to receive his message, making it possible for them to communicate his revelations intelligently: Inspiration and revelation cannot really be separated. The one is but the correlative of the other; the two being different species of the same genus. Inspiration always accompanies revelation; revelation demands it. Seed in order to germinate requires soil. It is a truism in pedagogics that, a lesson has not really been taught until it is learned. Revelation, in order to be communicated presupposes a heart and a mind prepared to receive it. There are always two areas, two agents, two

functions involved: the divine and the human. Christianity is neither doctrine alone, nor life; it is both. The Divine utterance is primary, but it is dumb, benumbed and estopped, until it vibrates through human tones. God has always stood willing and ready to commit his heavenly oracles to earthen vessels (II Cor. 4:7). The Holy Spirit has always been equally willing and ready to trust the human agents of Holy Scripture to express themselves in their own way. Otherwise how can we account for the different styles and idiosyncraeies of the authors of Holy Writ? The Holy Spirit certainly would not pun one hundred and thirty times in dictating the book of Isaiah (Isa. 5:7); nor would he leave sentences unfinished as Paul does (Roms. 7:13). The Greeks believed that the Sibyl uttered words of which she had no consciousness herself; that the priests of Apollo were intoxicated by mephitic vapors; and that the oaks of Dodona really spoke!

But the Christian view of the inspiration of the Bible is that, human minds laid hold of God-given messages, and transmitted them in terms of their own personalities. Their messages were divine, but the organs of their utterance were the lips of flesh. As Bishop Westcott long since very wisely observed: "We cannot in any writing demonstrate the presence of inspiration, for inspiration is life; we do not prove it, we recognize it." And as our own Westminster Symbols express it: "Our full persuasion and assurance of the infallible truth and divine authorities of the Scriptures are from the inward work of the Holy Spirit bearing witness *by and with* the Lord in our hearts." Calvin, had already perceived that, "Inspiration cannot be demonstrated to an infidel." And Augustine, long centuries before Calvin, realized that "Piety and peace of mind must precede a recognition of inspiration." In other



words, as Scripture has to be lived and experienced in order to be appreciated, so truth when originally given had to be appreciated by the recipients in order to be communicated. What is true of the readers of the Bible is equally true of the authors. The mere literalist overlooks this condition. To him the Bible is only a series of raised beaches, so to speak, which mark where the sea once flashed and shone more than two thousand years ago. But to the intelligent citizen of the Kingdom Spiritual, the Bible is a flood of life, "an ocean of crystal tinged with glory," throbbing still with the same life with which it was originally endowed. With one voice, therefore, let us protest against any theory of inspiration which supposes that God's Spirit acted with automatic precision even on unresponsive minds. Such a theory of inspiration is mechanical, and, in the graphic language of another, is "but a fencer's flourish, signifying nothing." Nor is "verbal inspiration" exactly the proper phrase to express the divine quality which we all recognize in the Bible; for, that presupposes dictation on the Spirit's part, and thus attempts to define the process by which the Divine Spirit communicated with human intelligence. One might as well try to explain the process by which God moulded Adam out of the dust of the earth as to try to define how the Holy Spirit moulded the thoughts and phraseology of those who wrote the Scriptures. "Holy men of old spake as they were moved by the Holy Ghost"; but the adverb does not define the process: it rather leaves it indefinite—probably on purpose! And the term "inerrancy" is only a hindrance rather than a help; as that can apply in any case only to the original documents, concerning which we are in fact altogether uninformed!

The true view of inspiration, and the only view which an intelligent church, like our own, can logically enter-

tain, recognizes that the Scriptures are the Word of God, inspired throughout and in every part by the Spirit of God, but given in human forms of expression. And the only infallibility of "the Book of Life," which is really necessary, is its infallible power to save. This is enough! and it is also confessional. The Scriptures live because the Spirit of God lives in them; not as pure Spirit, but as life and light, the same life and the same light which accompanied revelation when it was new. Only when thus accepted can we appreciate the ejaculation of Tertullian, who said: "I adore the plentitude of Scripture," by which he doubtless meant the preciousness of the message, rather than the *ipsissima verba* of the text!

Now, up to this point in our discussion we have attempted not only to assure ourselves of the *fact* of the Bible's vitality; but also to point out the *secrets* of that vitality; and we trust that we are agreed that, of all the books that have ever been written, the Bible is the deepest and purest fountain of truth and life in all the universe. Do I need to remind this company of Bible students that this fountain yields its life-giving waters only to those who approach it with a real thirst of soul, and who return to it again and again to have that thirst quenched! Sir Joshua Reynolds tells of the profound disappointment with which he first beheld Raphael's great picture of the Transfiguration, in the Vatican. It was only, he says, as he came again and again, and only as he lingered over it or dwelt upon it till the picture took possession of him, that he at last perceived its grandeur and harmony. Just so, John Bunyan, in his marvellous autobiography, "Grace abounding to the chief of Sinners," has told us how much more the Bible meant to him when he poured over it in Bedford jail; he says, "I never had in my life so great an inlet into

the Word of God as now; those Scriptures that I saw nothing in before, are made in this place to shine upon me." It is to the believer and to him only that the Bible becomes an unsealed book!

My young friends; fellow students of this wonderful Book: let me suggest to you that the study of the Bible is not an easy task. It is really an athletic exercise. It may fittingly be compared to mountain climbing; for, the ascent is laborious and long. But on the uplands the air is pure and sweet, and from the summit you may behold the land of far distances. Let me emphasize that there is no royal road to the mastery of the Bible. One must gird up his loins—the loins of his mind and exercise himself unto godliness, if the Bible is to become to him a familiar landscape, with all the freshness and fascination of dawn. And let me assure you, that each time you come back to it, even to its most familiar portions, it will make the same arresting and inspiring appeal to mind and heart which it made the first time you ever read it. As one may cross the Ocean one hundred times and never touch his former course, so he may come time after time to an apparently simple passage of Scripture and always receive from it a fresh revelation of the wisdom and love of God. But whether it is easy or difficult, the process must be continued. Jesus by searching the Scriptures found in them "the things concerning himself" (Luke 24:27). By searching you will discover yourselves; and like Thomas Halyburton, you will often be forced to exclaim, "Come see a book that has told me all that ever I did; is not this the book of God?" For the Bible discovers to us our sin and our guilt, leading us to cry out with the Great Apostle, "O wretched man that I am!" But keep on in your studies until you find the Cross!

You will need an Interpreter. In Bunyan's immortal allegory it was only after Christian had entered the Wicket Gate that he came to the house of the Interpreter, and found the cross. As he was compelled to knock many times before the door was opened, so in your case the secret treasure-stores of Scripture will discover themselves only to patient research.

Oh, young men! A life-long search is before you. Delve deeply into this living fountain of life. Drink freely of its life-giving waters. Walk frequently along the banks of the river of life which issues therefrom. And may I add, as a practical suggestion? Select with the utmost care the Bible which you expect to make your working Bible. It will be your sword for a long conflict.

And finally, after long years of faithful perusal and study, may you lay your sacred weapon down with feelings akin to the apostrophe of Thomas Boston, who, as he lay dying, said to his Bible: "Farewell to my greatest and dearest earthly possession." Then, can you well afford to exchange the living written word for the Eternal Word. For, with your names already written in the Lamb's Book of Life, having spent your lives on earth in searching the Scriptures *like Him*, and *with Him* and *for Him*, you shall see His face, and His name will be written in your foreheads.







# THE WORLD MISSION OF CHRISTIANITY

## MESSAGES AND RECOMMENDATIONS

*of the*

Enlarged Meeting of the International Missionary Council

*held at*

Jerusalem, March 24—April 8, 1928

*Published for the*

Board of Foreign Missions  
Of the METHODIST EPISCOPAL CHURCH

*Corresponding Secretaries*

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ON BOARD S.S. "ADRIATIC"

Yesterday & 17<sup>th</sup> Point

2 200 - 1/2 1/4 1/4

Recapitulate W. & me 1 a conf. of Chrs. believe & program better  
women left out of program. 3 Pages = message of 2 sets of

2. Parts in common & unique in Chrtly.

(1) Common. Under to say there only in the bible, but do they? Paul's life &  
I believe which under it arrived in the industry  
my three corners

Are they read or expound. Novell 23

Balanced & coordinated or only for brother

Dynamic. Lyons 33

an entire -  
all time. Consider  
as best.

Illustrations

Israel - divine Sonship & household founder 7

Kindness " Announce - Beckman 2 it

but where earnest of human salvation. Center of

Conf. Growth of human relation all three in

Stemmen - man's deal. Lyons 28

(2) Unique values in Chrtly

John 8:12 - Light - One face, loving, Fatherly.

Person of Christ. Lyons 34. Study Jones. Shalhout

Love of Christ

Spoken - by of life & service

"Brothers" ??  
center of ?

(3) Two religions changing fast. I don't know many Lyons -

thetic and in church. many type me in each.

Minions. Brian St. Pauls. A.K.R. in Paarden

Danham experience

Conf. Paul's. Beach. St. Mich. Lyons paper. Russell

Chrtly the only guarantee & foundation of the values. of Europe

China today. Chrtly inc. -> exclusive

3. The psychology of change in opinion.

Our program intellectual, theoretical, scientific

But how do people really change attitudes & opinions

Evolutionary & revolutionary - from 1. to 2

2 only, indication

But fact - Diagram /  $\rightarrow$

By personal touch and drawing a response - later  
etc. & results in noticed missions.

Stages: 1. & 2. out comes problem from program

4. We hoped for contribution from some other churches

Confusion & Right here, down in reports

What needs matter for all religion / cultures? Best case. religion

They are diverse - but want them to do two some -

needs so. substance, others until they, comes

They are given something so material, abstract

But also in in Ab. - the abstract - find. No absolute now

but you are ab. religion alpha Omega

But our long disappointed hope from II churches.

Garth. Vernon. Edward Pereira. Inad. ed. Rev

What the eye could!

I have a plan at 95 my birthday. Over time?? > answer then

1. The time from when the condition arises until death - a prediction a disease

The patient's eye vision

Neurological group

or another kind.

a L. G.

for eye therapy

to know <sup>how long</sup>

but difficult to measure for studying.

Not found fully a Japan. One is to make it work.

When can I look over? Japan China India Japan

2. Go to former group. The eye condition

In such history of? of this. We.

for some in key of eye.

Study

Now do it. when eye is a bit for the end

How can the such popularity be kept. to give it eye vision and the eye is not

to be in the eye!

except.

Not more about book - some - but also. Country work - problem

3. The eye of the

Some are better than? Drummond. And to Kellogg

Should be but we let with for eye study? Not even a Japan.

Common - 9 - 10

4. How much is the work?

It is right to prognosis. Es. eye study

Rel. in inter study

2 1870 Paper 2 4 Comments

Com. no. 90 X 1870

1920 Com. = 2 Papers

Paper.. 10 X 1870

Com. no. 1870 1 km 101 com. 2 km 102 com. 9 km 103?

Geography, Economics Strategic Systems (then in)

1. Paper 2 China 3 Russia & China 5 ha. 6 letters 7 paper

S.P. 9 km 10 km

# HOTEL STATLER DETROIT

1000 ROOMS

1000 BATHS



UNDER  
SAME MANAGEMENT

**HOTELS STATLER**  
BOSTON, BUFFALO,  
CLEVELAND, ST. LOUIS

HOTEL BUFFALO  
BUFFALO

HOTEL  
PENNSYLVANIA  
NEW YORK

Grand Circus Park at Washington Blvd. and Bagley Ave.

Some Conference in the S. M. Robinson

The present of the Old man. What and?

his name? 2 weeks. 1914.

Remember and.

As has in the ground 20 by 15 1/2 feet as what they could put there

That is in certain conditions the end of it.

"How from some end of it"

and reply to the question

The idea of the  
Scholarship

How can you to show up in the old record of time

but the end of the road.

In the end of the road

The end of the road is what needs to be considered for the future

How the end of the road is what needs to be considered for the future

How the end of the road is what needs to be considered for the future

What is the end of the road?

The first of the road is what needs to be considered for the future

by the way

The first of the road is what needs to be considered for the future

and in the end of the road is what needs to be considered for the future

and in the end of the road is what needs to be considered for the future

and in the end of the road is what needs to be considered for the future

and in the end of the road is what needs to be considered for the future

That I e.g. 2. also a body had to check a committee for a  
if the committee is independent.

2. The fact

to the fact of the fact? Is the fact of the fact? Is the fact of the fact?  
The answer is "yes" but the committee is not

The committee is a property committee.

to the fact of the fact? Is the fact of the fact?

2. The fact

to the fact of the fact? Is the fact of the fact?

to the fact of the fact? Is the fact of the fact?  
to the fact of the fact? Is the fact of the fact?  
to the fact of the fact? Is the fact of the fact?

"The fact of the fact." Council of the fact. Is the fact of the fact?  
to the fact of the fact? Is the fact of the fact?

The frontier of Palestine

Our expectations

The aspect of the plan - Decade 3 - 50's

No. 9. M. C.

The delegations

British

Continental

U.S.

Arabic

African

The peace 52 bands over the horizon

The Program

1. The message

Message & needs. As last time. 12 years

Relat. to the UN. Religion. Justice. But, this is dying! 1925, 1948 &

12 days class. from

Relig. Declaration. History

A people to give & share an experience

2. The women

Both-hand. Integration

3. Race

Integration. Chateaux

4. Relig. Education

Religion vs. Education

5. The world doesn't want Christy

What? of L. V. Jones. Paul to

Not this either

& Christy

Rehabilitate



4. New conditions of living our problems about month's death  
and

1. The contradiction of the world & common knowledge the of life.  
Both says thousand years in the mosque in Carthage
2. New judgment & religion on % of their religion & the culture a  
evolution associated with them
3. The changes in our life. relig. refer to
4. The theoretical loss & theoretical & books also refer to

5. But our duty length

1. In his own & children the universal & abiding value of life  
In his own words "Breath of Life" J.W.H. Myers

2. Disembodied Spirit

3. Duplicate Spirit

4. Embodiment & other things in modern law. In message end.  
life, message on

"I am the way, the light, the life, the truth, the life."

2. Note similarity of different statements "System" & "Religion"  
How far is it seen as an issue between West. & East. & the  
bicultural view of the world? How far is it seen as an issue  
to human view - the two cultures. Religion presented by it?  
How then is an issue with the East. Is it an ideology for the oppressed  
but also in the East and J? The philosopher. Shuey?

How far about.  
Grounding.

But we don't need to be frightened.

Given are it in East System. It is more complex.

3. And it is easy to assume a further change has really come  
The old religion since buffing the central problem.

And how then are two great questions for us

1. What are the essential, enduring elements - are we bound

to remain from these

What is eternity.

1. The historic facts. How are they seen at present
2. The historic Christ - Christ. The Resurrection - Easter
3. The great conviction. God. Resurrection. Substitution. Sin. Death
4. The moral values & virtues
5. The dynamic force. Life. Form

2. How best present the message to actual human beings

No two problems. At once

Since modern.

Science & common sense for which we have no <sup>in modern</sup>

Precedentism present in destruction & different.

And speak to the real world

As the paper in Japan

The psychology & changed opinion?

Life - mental image. Common types

# The Chr. Life & Message in Relation to the Chr. Systems.

No doubt what I can say already covered - Buck Jones  
But no final, authoritative word - each must speak for himself.

Min was the first team at Jerusalem

Contract in their book Edinburgh.

- (1) Their occupancy of final but message fourth.
- (2) Their message, message to religion - new system
- (3) Their message - new life added.
- (4) Their the Stone Box spent all topic ignored. New what

1. Let us consider their last report first.

This is the issue of the Contract.

- (1) Is there a demand for independence - message given to proclaim
- (2) How can it be proclaimed best?

The first question is read - the result of the work enterprise.

How are found this? or are we seeking?

Message is an act to proclaim. British. Centralized.

All should carry in the message.

1. Are recognizing the value in the Chr. religion  
What are they - new form.

2. But the value of value

Are they real or apparent.

are found

Balanced a co-ordinated. 1/2 value? Some are found

Dynamic or independent.

3. And the message value & ability over-plain all the value of the message.

John G. H. Clark

Person of Christ -

Work of Christ

Message in life service.

4. These religions changing past. Dependent. Dep. of Christ.

Message - Adam's ship Paul. A.K.A. as Darwin

Darwin's experience - Jagat at Gullerby

Compromise. The truth. Higher power. Russell

Christ the only hope & salvage of the nation



ON BOARD S.S. "ADRIATIC"

Council Meeting, I.K. XVI. 1. Cott's copy. Place & time of meeting & date

May 1917. "The village street of Nazareth." The hall back of village  
Bethlehem: "O'Neil Tower"  
Jerusalem - for Council meeting.  
2. The hall is 5.0. - 2.00 p.m.  
L. 14, 16, 17

Our purpose. to consider how the religion which came to us from Palestine  
may be more fully to come to us the world

The Council & the meeting.

The business & program - the first meeting

But how can we conditions make the meeting successful.

1. The structure of the world & our knowledge of ourselves - our place.  
Each member knows what this is - we make it our own
2. Especially the knowledge of the religion & our ideas - the facts
3. The purpose of the world & the moral ideas of that which leads  
to justify every Christian
4. The character of religion & a question of the character.
5. The basis of the world, in the question

More substantially speak for the world keep a thinker.

Before consider the topic & obj. as we make our great first one.

1. In progress the world has to be an obj. of the world which is not also  
but to our living activities. We are only trying to show with other  
what they mean with us.

2. Aim -

3. Method -

4. Results - young or older, Christian, etc.

Objective.

The Jerusalem Council. Background. Hierarchy. Progress

11. 8. 39. after firm - Schmitt & J.

What is it? Is it the same as the Council of Chalcedon? What is it?

No obj. to it in principle but equally valid to say that it is a

But not what it is - is to be noted?

to the purpose - <sup>can</sup> ~~that~~ <sup>there are</sup> ~~Chalcedon~~ <sup>Orthodox</sup> ~~Donatists~~ <sup>Donatists</sup> <sup>in the West</sup>

by debate with  
by the Bishop

Epiphanius, G. B. G. G. G.

Chalcedon. What the heresy is and why it is

Monothelism, Monophysitism.

Common Council in Chalcedon & Constantinople

to be successful

Justin

Donat. Company

Obj. was intended to be put in the hands of the Council. <sup>Donat</sup> <sup>is</sup> <sup>in</sup> <sup>the</sup> <sup>West</sup> <sup>is</sup> <sup>the</sup> <sup>same</sup> <sup>as</sup> <sup>the</sup> <sup>East</sup> <sup>-</sup> <sup>but</sup> <sup>there</sup> <sup>is</sup> <sup>a</sup> <sup>difference</sup>

3 Synods in Constantinople, Chalcedon, and Nicaea

4 Chalcedon. Synodus of Chalcedon.

6 There is a problem here that is not even ending yet.

5 The Council of Chalcedon. You see the Council is not the same as the Council of Chalcedon.

2 The right to pass laws on the Council of Chalcedon is not the same as the Council of Chalcedon.

The Chalcedon Council

The Rich Experience.

1. Politics of your class

The Commission

3 pgs

as plan for Chas. on double. Twp

2. The Council. What I see! 240-57

1 My opportunity. After the. Review first day

2 The Review - leadership. Mincham.

3 The groups.

1 British

Latin

Spain School Education

2 Cultural

Spanish

and philosophy

Education

not on.

4 Admin

History

Journal

Journal

Journal

3 Native Church

Boya, Chas, Twp, Journal.

4 Method of procedure

5 The Readiness

1 to to be in - the own.

The message

of. report - the same in English

2 to to method " Study Club. Review of Review

3 to to read.

3. Review

25 pgs 3 sheets

1. Group for the day. on. Sept Review. First Meeting.

2. Planning women.

3. Men & women of - plan. N.S. book again

4. Books. Medical review. abstract of medical profession

4. Review

1. National steps.

5. High Memorial.

4. Reader's Club

3. National education - diff. kind.

Phil II

Our Study will trace

2. Eastern Church. First Rev. steps

our country

# Jerusalem Council

1. To what extent is the missionary issue an issue between Orthodoxy & the secular - materialistic view of the world? How far is it so because their views on the universal view? How far is it the non-Orthodox religion penetrated by it? What are the messages concerning this issue

So the extent that the issue is seen between Orthodoxy & the non-Orthodox religions in the old - historic form in this modernized form.

a. What are the points of continuity between Orthodoxy & the non-Orthodox religions. How far real? How far apparent? Actually different in Orthodoxy - in substance, & balance & construction. The dynamic

(What are unique elements in Orthodoxy. The Passions & love of Christ absolute - unresolvable. Debatable

Did Christ do anything cosmic, unique, eternal.

Christlike qualities & life [Rosen - would rather say "eternal" & unique] the living Jesus. The Fatherly view of God. Loving kindness

2. Beyond & intellectual view. Real psychology of change

2 types /  $\infty$

an enlargement of opinion  
of thought, of attitude, significance & method of med-  
itation as to disease etc.

4. Contribution of new Chrs. churches. Acts.

paper. Or, disappointed here for open mind  
Old religions. Can they give anything? Yes,  
no. materialism. But get no life in Christ. One chr.  
relig. - but no chr., a final loss.



Control of the ...  
 Reaction of the ...  
 Change of the ...  
 Effect of the ...  
 Comparison of the ...  
 e.g. ...



ON BOARD S.S. "ADRIATIC"

Not all products ...  
 of the ...  
 are ...  
 by ...

My ...  
 ...  
 ...



ON BOARD S.S. "ADRIATIC":

North and passengers - other can be dependent  
up. from the world & life.  
And to the world & life. - some of the same  
But the same is more beautiful in itself  
by life > Struggle & hope.

They could have it both ways. because in Switzerland  
there is that hope which gives by the character  
but it is not this which gives the true character  
& this makes the world a better  
we know the best.

And the more  
the more it is possible  
to be more free in it  
the more it is possible  
to be more free in it  
the more it is possible  
to be more free in it

1. What about down 9. on IV. on one or  
another can think - for 2000.0 can  
do that - but what is the best.  
What can we do at all times & days
2. Exam of metaphysics what Ubb's best  
do & what is his. John Vt. exp.  
It has not started & it has
3. Can we get some that would be  
helpful.
4. If you think that the message was it  
was the same one. If it was  
it was. On which box

5. Best copy Ubb's and father's.  
Lovers "

6. Agreement <sup>the</sup> problems  
applied - applied for how much  
months & periods to how often -  
Relation to how often. Rules  
& conditions  
Detailed

7. Remember that experience is not just 2 in  
level. It both in some form can find  
to couple & can find knowledge of a  
experience about that  
Ubb's is a fine & important  
but I experience

8. One expression of the  
the N.W. could be with a two level  
the only in which  
Other hand to show in how it is  
for how long. This is not a  
to the first, the second, the  
and a two level of how

9. One level experience is not the same as "experience"  
how there.

10. What you think is the experience is the pattern  
of the. They are not the same  
"The K. the Ubb's and the other" parts by  
the Ubb's in the same  
as it is the same as the Ubb's? But not a  
part of the same idea.  
"You are not the same as I am."

11. Because from how come - Do for a check  
level in context of how much clear that the best  
can be. As not the first & the second

12. "Keep any idea - something" of how of the  
"that is the thing".

Things can be not be really the same of.  
The 2. of the Ubb's  
No matter what you think about it.

5. The copy of the and how often they get  
Ubb's. In which it is the

New conditions of the same of the message  
1. Change of time. When you go. The other way  
the is not.

2. Another general & common rule knowledge  
One of the first that knowledge, other people too  
One more. Each with copy

3. The first & the last of the same idea. That  
a decision. In which

5. Just some of the same knowledge.  
The. Higher level of knowledge

13. Ubb's to be communicated is experience. (of life)  
and a message. How. This you have



4. But an main problem now in the second - The Alt. life - message in relation to non Alt. system

(1) Not 'A' but "in relation to". As we consider a <sup>subject</sup> but not more given. I has no message to the other religions but to non religions

(2) Good women. Emphasize the new & hard. The issue here. Dr. Mess to SBS. The housewife memorial. They are here in city in form. But more - the coming revolution. The Alt. life - message primarily there. Must take to Council.

(3) Good thinking in relation to system & religion. Both

1. Revelation  
One spiritual interest. But not to ground. Some are of spirit's duty and character. But as a f. n. Council. Total ground about good. But are some again. Show fear in of the f. n. issue story. Show deal with it to the extent that it is. At home. I. M. and they are other stakeholders. Also. In this matter. See the part of the study case of the. Feb.

2. In relation to all other religions. See question

a. Good in the essential, ground body of things which does  
b. later, by which a community made some system?  
(1) The historic faith of Unity - the humanism.  
(2) In actual personality. The words. & Unity - the world & the individual opinion. the human  
(3) In moral values and ideals. Law. Party here  
(4) In dynamic of love and power. the dynamic of love and power.

3. The great conviction

b. The spiritual foundation & Unity. To each group  
(1) The coming of common ground. & leads on from there.  
(2) Presentation of distinctives with the humanism of the world.  
(3) Evolution of revelation into the new position. the world of the world.  
Not to Paul & the N. 2.  
Not above Paul  
But not too opposite type  
What is acting. Effect of one religion upon another. the world of the world.  
Show & humanism. For the spiritual truth. the world of the world.  
The great need. the world of the world.

c. In addition to these two groups for important factors must be noted.

(1) The changes in the non Alt. religions - to -  
Coming spiritual and adoption  
Newness in Belsham. the world of the world.  
Conf. P. M. P. i  
The. the world of the world.  
John Southam  
Upon a message

(2) Unity. The very hope of saving the good in the  
non Alt. religion. the world of the world.  
of Empire - and religions  
Whole richness & richness

(3) The confusion & embarrassment of the message by accident  
Latter. Not addition. Ecc. found better words?

5. A last word to life and message. the world of the world. The life must carry out & a rational and communicable working of day. with the message must be noted in life. the world of the world. Do we. the world of the world.  
"The image of the world in your face." E. C. Richardson

6. The spiritual foundation & Unity. To each group  
The dynamic of love and power. the world of the world.  
The humanism. the world of the world.

Schulze form - Pump around y only out on the  
value of number relation, the ratio to the  
the value of each.

Do not need to repeat to Schulze. Report 10

the value of not being "absolute" as they are not really  
by "cu in all"

2. 2. 1. of the content of the value measure - it must  
be fundamental.

value is, how the value is a % of relation of things of force.

what are the values in other of the same nature - not what  
are the values in other, again and other, under

### Medical minimum

Changes in value as best to find the better than  
any for patient. The end

How diff. for Schulze - does not mean condition

1. How 1. not 10

2. Relation of value

3. Type of measure

4. Relation of value as for 10 in other

"Value". How low are higher than.

\* Significant to note differs from E. in words of approach  
 before to us

- (1) Then Dec. 5 fed. inst. through fourth.
- (2) Then from down to Religion - then U.S. down to non U.S. of them
- (3) Then from - non fed. and not a distinct
- (4) Then from Br of it ignored. then what

1. The question of legal change is related to the four chapters  
 Jan. 1941. Is there a legal change to freedom. If so what?  
 How can it be produced best?

The fact was - The British paper  
 2. It is to legal on human way to control - clear. "When found this"  
 The speaker of the Council  
 to be done to copying and migration - in London on sheet of 17  
 1. Feb. 2. From 1941. 3. And of Reason to the leg. and Religion  
 4. The law of in the spirit  
 Ant. agreed, no will

2. Relation to non U.S. govts.  
 How change to the religion.  
 Return to the same name

3. Religion: religion

3. to include conditions from 1941 by  
 How far is this one possible to go. In  
 1. V. really at home here. But how and what?  
 2. On final - change

4. The non U.S. religion. - Disconnected.

The great issue. Common year  
 How government  
 (1) What are the answers, answers, standards? Christ - Allen.  
 The historic facts  
 The "Christ" thing etc  
 The great condition. 1st. Parallel. 2nd. In  
 The moral values & ideal. Morgan  
 The dynamic of law - power  
 (2) The possibility of change to a new human type.  
 The new pattern of power  
 Law & public law. Br. of. H. of. Law.  
 This means.  
 Since some power has been from the  
 Parallel & that the work of the  
 But in what aspect to be open another

5. The new conditions which must be considered & dealt with

1. Contradiction of moral & common knowledge - Disruptive. Ex. of 4th of 1941
2. New insights of religion to the world & to the culture & civilization  
 shared with them
3. Change in non U.S. religion - that is a main theme. Also upon  
 to be dealt by of any kind a human period of the. Confusion  
 found in also committees of this body. but it. The 1st part of it on  
 and 1/2 last

6. What there is a word carefully

Dr. Robert F. Speer,  
 Jerusalem Conference,  
 Jerusalem.

Kindness of Mr. Allen.

10  
14

20

1. Ocean - problem of wind - air in that
2. Air in that
3. Air in that
4. End of - water in air above  
 of - more in that  
 - 3 of 4 is left of it.  
 Air in that - very dry - a large part of it

to get a better left.

Both - *Spencer* = *Halley*  
 Sun - *Walker* =  
 Mars - *Lin* =  
 Venus - *Russ* =  
 Uranus - *Kepler* =  
 Neptune - *Kepler* =



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**T**HE complete report of the Enlarged Meeting of the International Missionary Council which was held on the Mount of Olives, Jerusalem, March 24 to April 8, 1928, will be published in the early Autumn of 1928. This report will consist of seven or eight volumes. Each volume will contain the revised preliminary papers that were published in preparation for the Council Meeting and an interpretative summary of the discussions in the plenary sessions of the Council and in its sectional meetings, together with the statements finally adopted by the Council. Most of the volumes will contain some additional papers as indicated below.

**Volume 1. Christian Life and Message in Relation to Non-Christian Systems.**

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**Volume 3. The Relations Between the Older and the Younger Churches.**

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#### Volume 4. Christian Mission in the Light of Race Conflict.

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This volume will contain the revised preliminary papers by President Kenyon L. Butterfield, the Rev. W. J. McKee, and Dr. Thomas Jesse Jones as well as the report on Korea by Dr. E. deS. Brunner, and the reports of his inquiries in China and India. The Council's discussions will be summarized and interpreted by Mr. K. T. Paul.

#### Volume 7. International Missionary Coöperation.

The preliminary paper will be revised by Dr. John R. Mott. The Council's statement on missionary coöperation on the mission field will be published in this volume and it will be supplemented by the publication of the constitutions of missionary conferences and national Christian councils. The proposed revised constitution of the International Missionary Council will also be published in this volume.

Either included in the volumes named above or published in a separate volume will be the addresses delivered at the Jerusalem Meeting by Dr. John R. Mott, the Bishop of Salisbury, Dr. C. Y. Cheng, Mr. Max Yergan, Dr. Robert E. Speer, Dr. David Z. T. Yui, Dr. S. K. Datta, the Bishop of Manchester, Archbishop Nathan Söderblom, Mr. R. H. Tawney, Bishop F. J. McConnell, Dr. Karl Heim, Dr. John Hope, Dr. James M. Black, Dr. Primodt-Möller, Dr. John A. Mackay, Dr. Stanley Jones, and Bishop James H. Linton.

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(Signed) .....

NAME .....

ADDRESS .....

.....  
*Checks should be drawn in favor of the International Missionary Council*

## FOREWORD

**I**N all parts of the world the need has been recognized for some widely representative and trusted body to afford a clear and authentic lead in matters of major and pressing importance to all who are concerned with the world mission and expansion of the Christian religion. It is believed that the Enlarged Meeting of the International Missionary Council, held on the Mount of Olives, March 24 to April 8, 1928, with its related activities of research, discussion, formulation, and education, has initiated processes and liberated influences which will in large measure serve to meet this central need.

The Jerusalem Meeting, although strictly limited in size in order to facilitate intimate fellowship, mutual understanding, sharing of insight and experience, and corporate thinking, embraced a company of acknowledged leaders of the Christian forces of some fifty countries. In this gathering representatives of the younger churches of Asia, Africa, and Latin America collaborated in approximately equal numbers with those of the older churches of Europe, North America, and Australasia.

The results of the intensive, prayerful, united deliberation of this truly creative gathering are set forth in the form of findings and proposals which are now submitted, not only to the churches and their various boards and other auxiliary agencies, but also to all who have at heart the extension of the Kingdom of God throughout the world. They constitute a remarkable presentation of the united experience, thought, and vision of workers in all of the principal fields and phases of the vast and complex enterprise of world-wide missions. Those who are most familiar with the stupendous changes which have taken place in the world within the past two decades, as well as with the significant developments within the Christian movement itself, will regard these findings as most discerning, timely, and prophetic. They merit attentive reading, conclusive thinking, and courageous action.

As the recent Jerusalem Meeting was not a legislative body, its pronouncements and recommendations have no binding authority on the churches. They possess only such weight as may be given them by the experience, truth, and insight which they embody. This, however, should be great indeed, in the light of the exceptionally rich background and wide outlook of the personnel of the gathering, and further when it is borne in mind that the findings represent the united judgment of the remarkable body of workers whose names are given at the end of this document.

All who were a part of the wonderful fellowship during that memorable *Passiontide* on the Mount of Olives in the midst of its deeply moving associa-

*tions well know that no one or indeed all of these findings constitute the greatest result achieved. Far more important for all the coming days is the fact that an atmosphere was generated in which serious difficulties and conflicting views, while never ignored, but frankly expressed, were transcended; an atmosphere in which men and women of widely-differing backgrounds and schools of thought either entered into a deeper understanding or resolved to understand; above all, an atmosphere in which it became possible to receive fresh mandates from the ever-Creative God.*

JOHN R. MOTT

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## I. THE CHRISTIAN MESSAGE

### GO AND MAKE DISCIPLES OF ALL NATIONS

**T**HROUGHOUT the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and in some regions dissolution, as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa. On all sides doubt is expressed whether there is any absolute truth or goodness. A new relativism struggles to enthrone itself in human thought.

Along with this is found the existence of world-wide suffering and pain, which expresses itself partly in a despair of all higher values, partly in a tragically earnest quest of a new basis for life and thought, in the birthpangs of rising nationalism, in the ever-keener consciousness of race and class oppression.

Amid widespread indifference and immersion in material concerns we also find everywhere, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the world, for the full and untrammled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as plainly greater than Western civilization, greater than the Christianity that the world has come to know. Many who have not hitherto been won to His Church yet find in Him their hero and their ideal. Within His Church there is a widespread desire for unity centered in His Person.

### OUR MESSAGE

Against this background and in relation to it, we have to proclaim our message.

Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find

God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and overruling. Jesus Christ, in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that His redeeming love may avail to reconcile us to God.

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit God offers His own power to men that they may be fellow workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness.

We will not ourselves offer any further formulation of the Christian message, for we remember that as lately as in August, 1927, the World Conference on Faith and Order met at Lausanne, and that a statement on this subject was issued from that Conference after it had been received with full acceptance. We are glad to make this our own.

“The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

“The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ.

“The world was prepared for the coming of Christ through the activities of God’s Holy Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

“Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God and His boundless love



toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

“Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

“The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

“The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class- and race-hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

“Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, ‘Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life.’”

### THE MISSIONARY MOTIVE

If such is our message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost “Good News.” It announces glorious Truth. Its very nature

forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

But questions concerning the missionary motive have been widely raised, and such a change in the habits of men's thoughts as the last generation has witnessed must call for a re-examination of these questions.

Accordingly we would lay bare the motives that impel us to the missionary enterprise. We recognize that the health of our movement and of our souls demands a self-criticism that is relentless and exacting.

In searching for the motives that impel us we find ourselves eliminating decisively and at once certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political, or social, on any people.

Going deeper, on our part we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others.

Nor have we the desire to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others.

Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an overmastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He Himself said, "I am come that they might have life, and that they might have it more abundantly," and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to man and to

societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We find in Christ, and especially in His cross and resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that through it men and societies and nations that have lost their moral nerve to live will be quickened into life.

We have a pattern in our minds as to what form that life should take. We believe in a Christlike world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

#### THE SPIRIT OF OUR ENDEAVOR

Our approach to our task must be made in humility and penitence and love: in humility, because it is not our own message which we bring, but God's, and if in our delivery of it self-assertion finds any place we shall spoil that message and hinder its acceptance; in penitence because our fathers and we ourselves have been so blind to many of the implications of our faith; in

love, because our message is the Gospel of the Love of God, and only by love in our own hearts for those to whom we speak can we make known its power or its true nature.

Especially do we confess the sluggishness of the older churches to realize and discharge their responsibility to carry the Gospel to all the world; and all alike we confess our neglect to bring the ordering of men's lives into conformity with the spirit of Christ. The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt, or against social envy and contempt and class-hitterness, or against racial, national, and social pride, or against the lust for wealth and exploitation of the poor or weak. We believe that the Gospel "proclaims the only way by which humanity can escape from class- and race-hatred." But we are forced to recognize that such a claim requires to be made good and that the record of Christendom hitherto is not sufficient to sustain it. Nor has it sufficiently sought out the good and noble elements in the non-Christian beliefs, that it might learn that deeper personal fellowship with adherents of those beliefs wherein they may be more powerfully drawn to the living Christ. We know that, even apart from conscious knowledge of Him, when men are true to the best light they have, they are able to effect some real deliverance from many of the evils that afflict the world; and this should prompt us the more to help them to find the fulness of light and power in Christ.

But while we record these failures we are also bound to record with thankfulness the achievements of the Christian Church in this field. The difference between the Europe known to St. Paul and the Europe known to Dante, to Luther, to Wesley is plain for all to see. From every quarter of the globe comes testimony to the liberation effected by Christ for women. Since the vast changes made by the development of industrialism have come to be appreciated, every country has had its Christian social movements and the Universal Conference on Life and Work, held at Stockholm in 1925, revealed how widespread and influential these have become. Truly our efforts have not been commensurate with the needs of the world or with the claim of Christ; but in what has been accomplished and attempted we have already great encouragement for the days to come. In particular there is a growing sensitiveness of conscience with regard to war and the conditions that may lead up to it. For all these indications of the growing power of the spirit of Christ among Christians we thank God. And we call on all Christian people to be ready for pioneering thought and action in the name of Christ. Too often the Church has adopted new truth, or new goals for enterprise, only when the danger attached to them is over. There is a risk of rashness; but there is also possible an excessive caution by which,

because His Church hangs back, the glory of new truth or enterprise which rightly belongs to Christ is in men's thoughts denied to Him.

### THE CALL TO THE WORLD

Filled with conviction that Jesus Christ is indeed the Saviour of the world, and conscious of a desperate need in ourselves and in all the world for what He only can supply, we call upon our fellow Christians and all our fellow men to turn again to Him for pardon and for power.

1. To all the Churches of Christ we call: that they stand firmly upon the rock of Christian conviction and whole-heartedly accept its missionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the power and freedom of the Holy Spirit, the treasures in His unsearchable riches which it is the privilege and duty of each to win for the Universal Church; that they strive to deliver the name of Christ and of Christianity from complicity in any evil or injustice.

Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is by living Christ among men that we may most effectively lift Him up before them. The spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international, and inter-racial relationships in the midst of which their work is done, are subordinate to and expressive of His spirit. Especially must it be a serious obstacle to missionary effort if a non-Christian country feels that the relation of the so-called Christian countries to itself is morally unsound or is alien from the principles of Christ, and the Church must be ready for labor and sacrifice to remove whatever is justly so condemned.

The task before us is beyond our powers. It can only be accomplished by the Holy Spirit, whose power we receive in its completeness only in the fellowship of Christ's disciples. We call all followers of Christ to take their full share as members of His Body, which is the Church; no discontent with its organization or tradition or failings should be allowed to keep us outside its fold; the isolated Christian is impoverished in his spiritual life and impotent in his activities; our strength, both inward and outward, is in the living fellowship. But in these hurried and feverish days there is also more need than ever for the deepening of our spiritual life through periodical detachment from the world and its need in lonely communion with God. We desire also to call for a greater volume of intercessory prayer. The whole Church should be earnest and instant in prayer, each part for every other, and all together for the Church's unity and for the hallowing of God's Name throughout the world.

Further, we call on Christians in all lands who are trained in science, art, or philosophy to devote their talents to the working out of that Christian view of life and the world which we sorely need to secure us against instability, bewilderment, and extravagance.

Lastly, we urge that every possible step be taken to make real the fellowship of the Gospel. The churches of the West send missions and missions-of-help to the churches of Africa and Asia. We believe that the time is come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America, that they may minister of their treasure to the spiritual life of those to whom they come.

2. To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the Majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with Ultimate Reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

Especially we make our call to the Jewish people, whose Scriptures have become our own, and "of whom is Christ as concerning the flesh," that with open heart they turn to that Lord in whom is fulfilled the hope of their nation, its prophetic message, and its zeal for holiness. And we call upon our fellow Christians in all lands to show to Jews that loving-kindness that has too seldom been shown towards them.

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ as He stands before us in the Scriptures, His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

Christianity is not a Western religion, nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European or American. We call all men to equal fellowship in Him. But to come to Him is always self-surrender. We must not come in the pride of national heritage or religious tradition; he who would enter the Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations; but He is always more, and other, than they had desired before they learnt of Him.

But we would insist that when the Gospel of the Love of God comes home with power to the human heart, it speaks to each man, not as Moslem or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet at the last we speak as men to men, inviting them to share with us the pardon and the life that we have found in Christ.

3. To all who inherit the benefits of secular civilization and contribute to its advancement we make our call. We claim for Christ the labors of scientists and artists. We recognize their service to His cause in dispersing the darkness of ignorance, superstition, and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism, the loyalty, the self-devotion, the idealism, which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in His universal Kingdom of Love all nations by right are provinces, and fulfil their own true destiny only in His service. When patriotism and science are not consecrated they are often debased into self-assertion, exploitation, and the service of greed. Indeed, throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

Amid the clashes of industrial strife the Gospel summons men to work together as brothers in providing for the human family the economic basis of the good life. In the presence of social antipathies and exclusiveness the Gospel insists that we are members of one family, and that our Father desires for each a full and equal opportunity to attain to His own complete development, and to make his special contribution to the richness

of the family life. Confronted by international relations that constantly flout Christ's law of love, there is laid on all who bear His name the solemn obligation to labor unceasingly for a new world order in which justice shall be secured for all peoples, and every occasion for war or threat of war be removed.

Such changes can be brought about only through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands. Still ringing in our ears is the call, "Be not conformed to this world, but be ye transformed by the renewing of your minds."

### CONCLUSION

In our conference together we have seen more clearly the fulness and sufficiency of the Gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the Gospel and the Saviour ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the Gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The Gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving-kindness, by justice, sympathy, and compassion, by ministry to human needs and the deep want of the world.

As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of coöperation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life.

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work with which Christ has charged His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come and to whom we return to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection, in hope and expectation of His glorious Kingdom.



## II. RELIGIOUS EDUCATION

**T**HE Council in approaching the subject of religious education would express its conviction of the greatness both of the issues involved and of the resources of power which a true understanding of the aim and scope of education can bring to the whole missionary enterprise.

We have to face certain bewilderments and fears, natural enough in themselves, but, if allowed to remain, fatal to the progress which we believe that God wills us to make. We refer specially to the following:

Uncertainty as to the place of education in the Christian adventure, and a tendency to contrast the work of the teacher training his pupils step by step for fullness of life, with that of the evangelist whose primary object is regarded by many as securing immediate conversions.

Consequent distrust both in Christian and non-Christian lands of the worth of educational methods, and reluctance to meet their demands for a large provision of workers and equipment.

The complexities of a situation, varying greatly in different fields and influenced by the attitude of governments towards religion and religious education.

Difference of outlook as to the content of Christian religious education, and consequently as to its method, curriculum, and grading of subjects.

Subsidiary difficulties as to the training of teachers, the interchange of experience, and the worth of new and experimental methods, arising partly out of uncertainty, and partly out of peculiar local conditions.

It is our firm belief that the Christian Church is being led alike by a fuller appreciation of the teaching work of Jesus, and by recent studies of educational and psychological principles, to a new vision of the place of religion in education, and to the fulfilment of that vision in new types of educational work. Those who are inclined to complain that religion is the only subject in the syllabus whose teaching has not been radically reformed during the past generation, and those who still regard all education as primarily a matter of imparting information, should be urged to consider the present proposals for definite and far-reaching change with hope and sympathy. In many places, as the evidence before us demonstrates, there is not only agreement as to the fundamental connection between education and the building up of Christian personality, but remarkable success in devising schemes of training appropriate to that end.

Our chief task must be to state what in our opinion is the meaning of Christian education, and then to discuss some of the means by which it can be put into practice.

### THE TEACHING METHOD OF JESUS

We turn first for enlightenment as to the scope and method of education to the example of our Lord. "Teacher" was His most familiar title; "learners" or "disciples" was the name given to His followers. The transformation whereby a group of Galileans was enabled to turn the world upside down is proof of the amazing efficacy of His work. We shall learn little if we are content to leave unexamined the whole process by which He trained them: if we study it in the light of sympathetic knowledge, we shall discover with what patience and insight, sensitive understanding of their needs, and mastery of resource in meeting them, He led his pupils step by step to the consummation of Pentecost. We have presented to us in the Gospels both the aim and characteristics of His method, and also a general outline of the stages in the process of its application.

And first we notice that in Him the contrast between teaching and preaching, education and evangelism, simply does not exist. His aim is always one and the same, that He may enable men to be so set free from self-regard, so filled with love for God and their fellows that they may themselves enter into the very life of the Eternal. Their hearts must be filled with a passion for the beauty of holiness, their minds open to the full apprehension of truth, their wills brought into utter harmony with the will of God. As Jesus reveals to them these qualities embodied in Himself, as they discover in Him the very incarnation of the Godhead, above all when they experience the completion of His purpose in the crucial events of Calvary and Easter, they lose their self-centered existence and rise again into a life at once universal in its quality and harmonious in its unity, the very life of God expressed in the fellowship of His family. In Christ they are at one in themselves and with one another, because with the eternal reality of the universe.

As we study the record of the process by which this result was achieved we find in it three characteristic notes:

1. The note of life: He is concerned with the development of personality, and with instruction only as this serves the larger end. There is little of catechetical or dogmatic teaching, and scarcely more of direct information. He enlightens their minds rather by enlarging their outlook than by formal lessons, and His lessons are always such as to arouse interest and insight rather than to foreclose inquiry.

2. The note of freedom: He never compels or forces upon His hearers what they have not ears to hear. With an infinite regard for them He offers a wealth of educational resources, leaving them free to assimilate or to reject. They are not to be satisfied with knowledge taken at

second hand, but must respond for themselves to what He is constantly revealing.

3. The note of fellowship: His richest teaching is given within the community of His followers. They share with Him and together a way of life, in which not only by His lessons but by the intimate contacts of close intercourse and common pursuits their individualities are expanded. Education finds its goal not in a lonely perfection, but in the organic and organized life of human society.

Further consideration will throw light also upon the stages by which He set before them His teaching.

In the early days of His work in Galilee during the public ministry, His message of God's Kingdom is delivered with an infectious simplicity of word and deed, as by "one having authority." He influences by appealing to the highest rather than by denouncing evil. He assumes but does not argue a power in His hearers to respond to fresh ideals, taking their beliefs and practices, injunctions and prohibitions, and revealing in them a new and positive content, thus creating a true apprehension of God, and a consequent change of relationship among men. As in a nursery school His purpose is to make family life real, and to bring every child into contact with the Heavenly Father.

At the close of the public ministry He selects the Twelve, and develops the teaching method of the parable. Taking common events of normal life He associates God's presence with them, showing to those who have eyes for it the relationship between the truths of religion and the facts of daily experience. Along with His lessons He sends them out to express and to pass on what they have learned. This "project method" would seem specially appropriate to the later years of childhood when curiosity and an ever-widening activity absorb the energies of the pupil.

So He leads His disciples on till they are ready for the supreme parable, Himself. Having learned to see God in heaven and mustard-seed they now learn to see Him in their comrade and leader, and to confess Jesus as the Christ. Admiration is thus quickened into love. Such a discovery of the heroic and divine element in the Lord would come appropriately with the beginning of adolescence.

There follows a change in the character of His parables, and the emphasis of His teaching. In the light of their confession of Him as uniquely divine, their previous ideas of God's character and purpose, of human standards and human history must be reformed. They must realize the place of service and suffering in life, and be fitted to take up the Cross. In the later stages of adolescence we shall be concerned not only with deepening the pupils' understanding and experience of Christ but with helping them to

reach a Christian outlook upon the whole range of life, personal and corporate, and to develop their communion with Christ by Christlike conduct and fellowship.

Such training, preparatory to the supreme experiences of the Crucifixion, Resurrection, Ascension, and Pentecost, constitutes a coherent scheme, which both in its sequence and in its character is a model for all teachers.

We may note that this method in its emphasis upon positives rather than negations, in its purpose of assisting growth, in its insistence upon the discovery and sharing of experience, and in its ordered presentation of material is fully endorsed by the independent researches of modern educators. The contrast between it and the mode of religious instruction that still usually prevails in our schools and churches is so evident as to compel us to re-examine much if not the whole of our traditional schemes. It is at least sufficiently striking to suggest that much of the failure of our efforts is due to this one cause alone. We need not set out a detailed criticism of our departure from our Master's procedure: most Christians recalling their own first steps in religious knowledge will be aware how widely we have diverged from His way. It is matter for deep thankfulness that to-day many paths are combining to lead us back to His guidance.

#### RELIGION AND EDUCATION

We have set out the example of Jesus in the front of our report because it is to Him sooner than to any other source of guidance that we would turn for the direction and sanctioning of our educational work. It is our vocation to be imitators of Him, applying as best we may His methods to the performance of our task as teachers. Yet if He is, as we believe, the Way and the Truth, we must not only try to follow His steps, but must welcome all truth as likely to illuminate and interpret for us the message of His life. We would, therefore, supplement our consideration of the meaning and scope of education by a brief survey of the subject based upon our knowledge of modern educational theory; and would summarize our conclusions under two heads:

##### *A. That Religion is an Essential Factor in Education*

It is a truism nowadays to state that the educator is concerned with the formation of character in his pupils. But the stress and complexity of modern life, and the consequent necessity for specialization tend to relegate this primary duty to the background, and to foster a narrow and mechanical type of training. Recent educational literature and the increasing knowledge of psychological processes have done much to recall us

to a truer conception of the aim of a sound education, and to explain and emphasize the means by which it may be promoted. Education in its full sense cannot be confined to instruction or vocational training, but must stimulate an appreciation of æsthetic, intellectual, and moral ideals, and promote the growth of a full, balanced, and purposive personality. Its range must be such as to extend our powers to the uttermost and to encourage the exercise of every legitimate aspiration, and this aim can only be attained if all the elements in our nature are brought into relation with a single dominant interest strong enough to inspire and unify the whole self, generous enough to qualify and equip for the service of the common welfare. Where there is no such interest, men are likely to become superficial and ineffective; where it is low, they will be dwarfed and distorted, unhappy in themselves and dangerous to their fellows. Religion, when worthy of the name, incorporates man's response to the eternal values of life. As such it is essential to education. Without it education will be not merely incomplete: it is almost a contradiction in terms.

If the supreme need in the development of personality be the unifying power of a single dominant interest, and if this interest must be as fully as possible the embodiment of the æsthetic, intellectual, and moral ideals, while we would not deny the elements of worth existing in other religions, we are convinced that Christianity alone can supply what education requires. In Jesus Christ we have the example of perfect personality, full and harmonious, creative and universal: in His Gospel of the Kingdom the expression of perfect human society; in His Spirit the power by which mankind can be individually and corporately transformed. The experience of His followers of all ages and of all races demonstrates that in proportion as they yield themselves to Him they are set free from selfish fears and ambitions, disclose fresh resources of love and joy, peace and fortitude, and set forward the abiding welfare of the human family.

### *B. That Education has an Essential Place in Religious Work*

If the objective of a Christian religious education be the attainment of this end, it is clear that such education is integral to the whole task of the Church. Our goal is the conversion of the world: we can interpret that conversion in terms of the ever-present energy of God, subduing by love our wills to Himself; or we can interpret it as a training up of humanity for fulness of life in Him. In either case we have our share and our responsibility, whether as teachers or evangelists, parents or pastors. The whole effort of the Church is towards this one result. Its members may differ in method but their function and aim are the same: all are educators, servants of Him whom Clement of Alexandria truly called "the Educator."

It will be recognized that this concept of Christian education differs widely from much that has hitherto passed under that title. We have too often restricted the teaching of religion to instruction in catechisms, to Bible lessons, to statements of doctrine. We have confined it to certain periods as a single element in the curriculum. We have concentrated our attention upon the young and upon their work in schools and colleges. We have made disproportionate use of the Old Testament, and so divorced it from the study of the Gospels as to obscure the centrality of Jesus, and to blur the distinctness of His teaching. Such means may impart information, though they have often been employed with so little regard to the nature of the pupil and the laws of growth, as to create only a reaction of dislike. In any case they cannot of themselves induce spiritual development or experience. As we understand it religious education cannot be confined to any one subject in the curriculum, method of presentation, period of life, or type of environment. All that fosters the development of personality and fits it for the service of mankind, mathematics and science, literature, art and handicraft, has its appropriate place: and the Christian school exists to teach them as part of its religious task. Nor is instruction alone sufficient: the sharing in worship, the expression of faith in acts of service, the fellowship of play and of the common life must enter into our teaching. Moreover, our program must be so carefully adapted to the growing powers of the pupil that he can develop naturally by the gradual appropriation of ideas and experiences suited to his age. And the process cannot begin nor end in the school: in the home and the community the foundations on which the teacher must build have already been laid. The structure on which he has labored will only be completed in a lifetime; the church as much as the college, adults no less than children are concerned with it: all should be occupied in Christian educational work. The whole fellowship of Christians through every agency that they possess should realize the importance of this duty and their responsibility for its faithful discharge, "Go ye and make learners of all nations": we upon Olivet cannot neglect and dare not minimize the scope of that commission.

#### RELATIONS TO GOVERNMENTS

It is a function of governments to see that suitable educational facilities are provided for all their citizens, and we desire to cooperate in the fullest measure with them in the performance of this task. If we are right in insisting upon the essential place of religion in education their provision for education will not be complete if it affords no place or opportunity for the moral and spiritual values of religious education.

We do not venture to decide between divergent views as to how religious

education should be provided, whether by the national authorities themselves, or by the religious bodies represented in the country. For all national educational systems we covet the influences of the Christian religion: but, except where a religious system can be shown to be morally detrimental in its influence, we believe that it is preferable that education be based upon some religious belief than that it should be based upon none.

We hold that in the organization of any national system of education, the regulations should be sufficiently elastic to permit of wide differences of religious belief, and to safeguard a reasonable measure of religious liberty. The convictions of parents and pupils cannot be disregarded without grave injustice or coerced without evil results. The rights of religious minorities cannot be infringed without danger to the national spirit and the unity of the nation.

Private schools, existing alongside the official system, provided they reach the requisite standard of educational efficiency and carry on no propaganda dangerous to the State, should be encouraged, both in the interest of religious freedom and as affording opportunities for educational experiments and initiative and a healthy stimulus to educational progress. A monopoly of education in the hands of the State is in our judgment undesirable.

On the other hand, such private schools should set a good example of educational efficiency, coöperate sympathetically with the government in its educational work, and share heartily in promoting in every legitimate way the development of the national life through the rising generation.

Private schools stand in a somewhat different position from institutions under public management in the obligation laid upon them to provide for divergences of religious belief, yet it will be recognized that coercion is alien to the whole spirit of Christianity, and where hostility is aroused by it the very end aimed at will be defeated.

These considerations and the local situations to which they apply have a critical importance for missionary educational work. Schools and colleges, instituted to give to non-Christian pupils an education that is Christian in its motive, spirit, and method, have proved themselves to be of inestimable value to the whole Christian movement. They have made a great contribution to the development of the life of the Church, and have frequently exercised a profound influence in the community within which they are situated. It would be a serious misfortune if the extent or strength of this work were in any way diminished, for the teacher who brings to the training of the young the spirit of Jesus Christ may exert a unique influence upon the minds and hearts of the rising generation.

It must be recognized that it is possible to carry on this work effectively

only with the goodwill of the people and governments concerned. Hitherto throughout a large part of the world the Christian educator has been welcomed and encouraged, and governments have been generous in co-operating with him and allowing full liberty to teach religion. Where governments have laid down regulations defining the place that the strictly religious element shall have in the curriculum we would fully recognize their rights of self-determination, and, in particular, where government rests on the people's will their right to decide what kind of education shall be imparted to the children of its citizens, without abridging, however, a just measure of religious liberty. For the most part regulations imposed have not been of such a character as to hamper Christian educational work.

In those cases where religious instruction in the narrower sense has been altogether excluded, missionary bodies may have to consider seriously whether a sphere still remains for them in which they can profitably continue their efforts. It is impossible for this Council to lay down any general principle which would guide missions in deciding what should be their course of action. The Council would request its permanent staff to give the fullest consideration to these situations and every assistance to Christian bodies in the determination of their policy. It would urge mission boards to give full weight to the value of carrying on their schools or colleges under Christian leaders, even though there be no adequate opportunity for definite religious teaching; for we believe that the education and the atmosphere provided by these institutions are of far-reaching influence, and that the most important factor in Christian education is the personality of the Christian teacher.

#### FINDINGS FROM THE FIELDS

There have been placed in the hands of the committee the preliminary paper on religious education, which was based upon correspondence with individuals and with study groups and conferences in many lands, and a number of communications and findings received after its publication, many of which were in response to it. These include, among others, the findings of the All-India Conference on Religious Education, of the Christian Council of Ceylon, of the National Christian Council in Japan, and of the China delegation to this meeting; the resolutions on education of the international conference at Le Zoute on the Christian Mission in Africa, and the report on religious education to the Congress on Christian Work in South America held at Montevideo.

We find that, with differences of detailed emphasis depending on differences in situation and opportunity, these findings are in general agreement upon a conception of the aims and methods of religious education



which is in line with the revolutionary change in modern educational theory and practice described in the preliminary paper. This conception may be briefly summarized as follows:

1. "The aim of religious education is to promote the growth of human personalities in and through participation with the mind and spirit of Jesus Christ in building and finding joy in the ideal God-centered society" (India).

2. The curriculum of religious education should therefore be pupil-centered and graded. "Curriculum activities and material must meet the pupil's present moral and religious needs; they must be based upon what he already knows and does; they must be in contact with all his environment and experience; they must use such methods as are suited to his experience and capacity" (South America).

3. The primary method of religious education is by participation in activity and sharing of experience. "No more potent means of religious education exists than the sharing in the life of a society, whether it be family, church, or school, that is permeated by the Christian spirit, and is living and striving in forgetfulness of self for great Christian ends" (South America).

4. Religious instruction, to be vital, must be rooted in fellowship, and related to the everyday experience of the pupil. "Although special classroom periods are essential in religious instruction, yet such periods of instruction will be of little value unless religion colors the whole curriculum and not only the whole curriculum but the whole life and activity of the school" (Africa).

5. "The objectives of the training of the young in worship are to be stated in terms of spiritual experience. Through the means used by us in these activities scholars should come to possess for themselves an abiding confidence in God's nearness, an assurance of His responsiveness, an ever-increasing joy in His presence, and a deepening consciousness of their brotherhood with all men. Along with these attitudes of mind there should be formed habits of individual and corporate worship that will give adequate and sincere expression to these inner experiences" (India).

6. Children should be taught to read and use their Bibles as Christians, with due recognition of the progression in the revelation it records, leading to the truth that is in Jesus Christ. "We are not likely to accomplish our object of bringing the students to a vital and saving experience of God as revealed in Christ, if we do not make ample use of the Bible, which is the source-book of Christian experience, and the only available record of the life and work of Christ" (China). "We must lay the primary emphasis on the

Christian message, and teach the Old Testament in the light of the New" (Ceylon).

7. Religious education should lead to a growing sense of relationship to God, to a definite commitment of the will to Him in obedience and trust, and to the conscious assumption of discipleship to Jesus Christ. "Jesus Christ should be presented in such a way that pupils will experience a growing vital relationship to God through Him. Self-surrender and entrance upon a life of discipleship are a necessary stage in religious growth" (India).

8. In religious education, as in education generally, pupils should be afforded reasonable freedom in choice and in thought, and should learn to think and choose for themselves by actual practice in so doing, within situations affording adequate stimulus, true data, and fair guidance. "We hold that the growth of human personalities, which is our aim, should be free in the sense of regarding 'the right of each individual to find God for himself in his own way,' but not free in the sense of being undirected. It should be growth in a limited environment so ordered as to set before each personality, for his choice, the highest and best Christian life as we know it" (India).

We believe that the conception of religious education thus indicated, if generally realized and applied, would render far more effective our efforts to make ready our own lives and those of our children to experience the saving power of God that is in Christ Jesus. The principles underlying this conception of education lend themselves to the fulfilment of the Christian purpose for the individual and society, as older, more formal, and static notions of instruction did not. In no country, East or West, have we as yet done more than begin to realize the possibilities of this method of approach to the problems of religious education. In most of our homes, schools, and churches we still assume that instruction is enough, and that telling is instruction; and many of us even continue to use the same lesson materials for pupils of all ages, from the oldest to youngest.

It is clear, in the light of the conception of religious education described in these papers, that each mission field must in a large measure work out its own materials and methods. It is idle in our judgment to project any "world series" of Sunday-school lessons, or to translate unchanged the textbooks or teachers' guides of one nation into the language of another, in the hope thereby to escape the labor and expense of first-hand creative work. Granted that there are certain principles common to all religious educational work, and certain materials that link us in one fellowship of understanding, the fact remains that curricula that minister fully to life are wrought out in life, the product of actual experiment. Much may be learned from the practice of teachers in other lands, and there should be far

more interchange of experience with various materials and methods; but if the best results are to be attained, each national organization must stimulate active experimentation and creative work upon curriculum problems within its own field. Indigenous churches should labor toward indigenous curricula for Christian religious education. We are encouraged to suggest this because the findings from the various mission fields have deepened our confidence in the ability of at least a small group of men and women in each of these fields whose understanding of the problems involved fits them to undertake this work.

### PRACTICAL ISSUES

The conception of religious education which has been before us seems capable of almost unlimited application to the many spheres of life and to the different methods of work in the mission field. It will be profitable, as much for missionary authorities at the home base as for those in the foreign field, to focus attention upon the most important of these:

1. **The Home.** The home exerts the deepest and most abiding influence upon life and is the most determining single human factor in the development of the race. Its importance for the missionary movement, if Christianized, cannot be overestimated. Yet its development into an effective Christian instrument can only be the result of careful planning and education, especially where the ideal of a Christian home is unknown. Values discovered in indigenous home life should be carefully conserved. The duties of parenthood need to be brought home to fathers and mothers alike, until a worthy sense of responsibility is developed. Guidance and instruction needs to be given to parents to enable them to discharge these responsibilities. Forms of family worship, simple guides to parents, and suitable suggestions as to how the activities of the home, which is the child's world, may take on a Christian character ministering to the development of the child—these and other helps obviously constitute a field for the application of the best methods of religious education.

2. **The Community.** We have not adequately recognized the distinctive character of the community and its influence upon the individual. Among certain peoples life is organized in clan or small village groups, and these communities exercise an influence over their members similar to that of the home among more highly developed peoples. The possibility of a direct approach to the community as such, and the methods by which communal life and thought may be influenced require to be studied carefully. Extension programs and public educational methods used in the West may have a useful application to the religious education of communities in the mission field, lifting moral standards, changing social customs, developing a community

spirit of friendliness and service and making communal conditions generally more favorable to the development of individual Christian life.

3. Schools and Colleges. If these educational institutions are to be equipped with the materials necessary for transforming life, the principles of sound religious education need to be more fully worked out in three directions, namely, in respect to curriculum, worship, and activity. In devising a curriculum for religious education, some fields have made notable progress, but in the majority of countries curricula of formal instruction yet need to be displaced by studies determined by the age and needs of the pupil. There is a need, often expressed, for the working out of programs of worship suited to the age and religious background of the student body and for suggestions as to activities that will be normal to school life and will promote Christian growth through action. Informal discussion groups have been found very effective, and this method of work calls for further development.

4. Sunday Schools. The extension of the Sunday-school movement to practically every land makes urgent the improvement of the methods used in these schools. In addition, there is the problem of the adaptation of these methods to teaching children with a non-Christian background. The use of translations of even the best material prepared in the West, without adaptation to local conditions abroad, cannot be too strongly condemned. The training of Sunday-school teachers must also receive attention.

5. The Church. The principles of religious education should be applied more widely to the whole life of the Church. The instructional character of the sermon is especially important in non-Christian lands. Certain churches provide commendable courses of instruction before admission to communion, but very few if any provide adequately for the continued growth in knowledge, as in grace, after reception into full church-membership. Attention needs to be called to the educational values of church worship properly conducted and of pastoral supervision.

Adult religious education may well be envisaged by the Church as a distinct task. The conception of the whole of life as affording opportunity for intellectual and religious development, slowly recognized in the West, needs to be projected by the Church to areas where the non-Christian community life is stagnant and provides no stimulus to continued development. Discussion groups are suggested where the problems of adult life may be taken up: such as the application of Christian ideals to earning a living, to business, village, or city life, to social customs, to local moral conditions, to the winning of others to Christ and the mission of the Church.

6. Social Problems. Our attention has been drawn to the need for special emphasis upon the application of the principles of Christianity to certain

great moral and religious issues, such as modern industrialism, the race problem, war, the position of women, and intemperance. These studies should be included in present-day curricula of religious education.

7. *Missionary Duty.* In the whole range of religious education, emphasis should be laid upon the obligation resting upon all Christians to pass on to others the good news of salvation through Christ. Mission study courses are therefore needed in each sphere of life and work under discussion. Such courses should be adapted to each age and level of intellectual development, and should include practical suggestions for giving expression to the missionary spirit. This phase of religious education is not only absolutely essential to the development of genuine Christian character, but is vital to the success of the spread of Christianity throughout the world.

8. *Training of Workers.* No method or curriculum can of itself avail to make religious education effective. Inspiring personalities, in living touch with Christ, must be sought and engaged for the task. When discovered, these should be given training in the principles and methods of religious education to become the most perfect instruments possible for their work. Courses in religious education, with supervised teaching practice, should be included in all theological seminaries and Bible schools, as well as in teacher-training institutions. There is urgent need for experiment in the type of training required for pastors and teachers of village churches and schools. To be effective this training should be conducted under conditions which are similar to those in which the work is to be carried on. For teachers and pastors already in service who have not had the opportunity of training much may be done by short special courses or conferences.

9. *Supervision.* In many parts of the world remarkable results have been secured in general education by the method of careful supervision of the work of teachers who are either totally untrained or who have had inadequate training. The supervisor comes to the isolated and perplexed teacher in a spirit of helpfulness, bringing his own experience and that of others to bear upon the individual problems of the particular situation. It is almost needless to add that to be of real help the supervisor himself must be thoroughly experienced and must have shown ability to overcome difficulties in conditions similar to those in which his help is offered. We recommend much larger use of wise and skilled supervisors and suggest that these be selected from among the most successful workers.

10. *Training of Missionaries.* Since it is desirable that the methods of religious education should be employed in every department of Christian activity, it is necessary that every missionary should be trained in its principles and practice. Such training is as necessary for the layman as for the man who is ordained, for men as for women. For many, this training will

naturally come or be continued at the time of the first furlough, and ample facilities should be afforded by mission boards and every encouragement given to undertake such study.

#### RECOMMENDATIONS TO THE COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL

We refer to the Committee of the International Missionary Council the following matters for appropriate action:

1. The publication in one volume of the more significant papers in the hands of this committee, including the preliminary paper as this may be revised by its authors, the findings and resolutions from various mission fields which are listed above, and the reports of the discussions on religious education at this Council meeting.
2. The production by a competent religious educator of a short, simple manual of religious education for the use of missionaries generally, setting forth the essentials of the conception of religious education described in the larger volume.
3. The promotion by whatever steps may be wise and practicable of the study of the problems of religious education upon the various mission fields, and experimentation with new methods and materials.
4. A study of the relation of the principle of religious freedom to the rights of minorities under state systems of education. We request the Committee of the International Missionary Council to take early steps to secure from a group of experts a thorough, objective study of this subject.
5. The preparation of a bibliography on religious education.
6. The maintenance of a clearing-house of information concerning studies and experiments in religious education on the mission field. We recommend that the Committee of the Council should either itself undertake this important function, or secure it through the services of some other agency.

#### CONCLUSION

In concluding our report we would recapture, if we may, the vision of those ancient Fathers of the Church who saw the whole process of human history as the training of mankind by the tutelage of the educative Word of God. We would realize our task as part of the age-long and universal movement of the Spirit of God who first brought order out of chaos, whose presence is manifested in the onward march of life, from whom humanity derives its every aspiration after perfection, and who is the source and ground of all Christian achievement. We in Christ are the agents, and should be the pioneers through whom that world-wide work is accomplished and God's Kingdom comes. The new concept of education, wrought out by a multi-

tude of students laboring in many fields, constitutes as we believe a signal means and opportunity for the extension of that Kingdom. As such we would accept it for ourselves and commit it to the Church, recognizing that if we are to use it rightly it must be by the example and in the fellowship of Him who in bringing many sons into glory was made perfect by suffering, Him who in this holy place Himself learned obedience by the things that He suffered.

### III. THE RELATION BETWEEN THE YOUNGER AND THE OLDER CHURCHES

WE, representatives of both older and younger churches, are deeply conscious of the fact that more than half the world has no knowledge of Him who is the Light and Life of men, and that even among those who have had the opportunity to know Him, He is only imperfectly understood and followed.

The burden of our hearts is that the Christian life and message may be accepted by all men everywhere. To effect this is our common task.

We are thankful that the missionary movement of the older churches has resulted in the development throughout the world of bodies of believers in Christ, appointed by God to witness to Him, and to labor for the establishment of His Kingdom.

We rejoice that the world forces operating in recent years have created in these younger churches a new sense of corporate life and responsibility, greatly accentuated among certain peoples by dramatic and swift-moving social and political changes.

In many countries this has resulted in the desire that the churches should be rooted more deeply in the soil. With an increasing conviction that Jesus Christ alone can meet their countries' needs, we have come to see more clearly that these younger churches can bear their testimony more naturally, more adequately, and more extensively only as they become thoroughly naturalized.

#### THE SECRET OF A LIVING, INDIGENOUS CHURCH

No more important problem confronts the older and the younger churches alike than to discover the secret of a living, indigenous Church.

A Church, deeply rooted in God through Jesus Christ, an integral part of the Church Universal, may be said to be living and indigenous:

1. When its interpretation of Christ and its expression in worship and service, in customs and in art and architecture, incorporate the worthy characteristics of the people, while conserving at the same time the heritage of the Church in all lands and in all ages.

2. When through it the spirit of Jesus Christ influences all phases of life, bringing to His service all the potentialities of both men and women.

3. When it actively shares its life with the nation in which it finds itself.

4. When it is alert to the problems of the times and, as a spiritual force



in the community, courageously and sympathetically makes its contribution to their solution.

5. When it is kindled with the missionary ardor and the pioneering spirit.

The fostering of such an indigenous Church depends on the building up of its spiritual life through communion with God in prayer and in public and private worship; through knowledge of the Bible in the vernacular; through a sense of Christian stewardship; through an indigenous leadership of men and women who will share their religious experience with others; and through adventure in service and self-expression.

In such a Church, the problems of discipline, polity, control, and financial support will naturally assume their proper places.

### THE RELATIONS OF MISSIONS AND THE YOUNGER CHURCHES

In many countries there are churches in various stages of development, younger bodies less dependent than heretofore upon missionary initiative, direction and control, with which the older churches can cooperate. There is possible now a true partnership enabling the older churches in an ever-increasing degree to work with, through, or in the younger.

This "church-centric" conception of foreign missions makes it necessary to revise the functions of the "mission" where it is an administrative agency so that the indigenous church will become the center from which the whole missionary enterprise of the area will be directed. In some fields the mission as such and its missionaries have been incorporated in the Church and made subject to it. In other fields, the church and the mission maintain a cooperative relationship, in which case also both church and mission make the development of the indigenous church their main objective.

This partnership enables the older and the younger churches to face the unfinished task of world evangelization with greater hope of ultimate success than ever before. The undertaking demands the fullest contribution in experience and resources of both groups.

From the older churches not only financial aid, but missionaries animated by the spirit of comradeship are still urgently needed and desired by the younger churches. This urgent need lies in strengthening and encouraging the younger churches in the training of their ministers and teachers; in their vast and complex task of Christian education; in the development of social service especially in rural communities and new industrial centers, and in evangelistic endeavor among unreached groups and classes and in new areas.

These missionaries will be well-qualified men and women who will give their life service under the conditions named. Educators, scientists,

technical experts, and others with rich experience in Christian life and thought will be called upon to help the younger churches to solve their diverse and pressing problems.

The younger churches can serve the older at their home base by giving them a fresh inspiration and new interpretation of the Christian message through such means as deputations, furnishing recent and valuable information regarding their own home countries, short term service in the offices of boards and agencies of the older churches in case of special need, and giving lectures in the theological colleges, missionary training schools, and other educational institutions.

### FINANCIAL BASIS OF SUPPORT

Funds contributed by the older churches must be used in ways which will enable the indigenous churches to develop and strengthen their own means of support rather than foster the spirit of dependence and reduce the full sense of responsibility.

A thorough appreciation of this point of view may lead all those concerned to give heed to the following proposals regarding the financial basis of the support of the younger churches:

1. The development of a self-propagating evangelistic church on a spiritual basis is the greatest factor in securing self-support. Self-support will come naturally with the rising tide of spiritual life.

2. Adequate training in systematic individual giving and Christian stewardship is essential.

3. Financial aid from the older churches for existing work should be placed on a gradually decreasing scale to be terminated by mutual agreement.

4. In general, the financial grants of the older churches should be given to and administered by the churches themselves, or agencies constituted by them.

5. The terms of such aid should be mutually agreed upon and then the churches should be entirely free to administer the funds accepted on this basis.

6. All new local churches as far as possible should be started on a self-supporting basis.

7. The younger churches should be developed on a scale, in regard to salaries, cost of church buildings, and other expenses, corresponding to the economic life of the people. This principle should be kept in mind particularly by the older churches.

8. Where the younger churches are not yet able to assume full responsibility for the administration of grants-in-aid, agencies mutually agreed

upon by the older and younger churches may be constituted. In such cases, it should be clearly recognized that the self-respect of the younger church should be preserved and its self-reliance and initiative be fostered.

We feel the need for a thorough, scientific study of the basis of support of the indigenous church in the different fields and in different stages of growth, and refer the resolution of the Foreign Missions Conference of North America to this effect to the Committee of the Council for consideration.<sup>1</sup>

### INSTITUTIONS

Educational, medical, industrial, publishing, and other institutions which are necessary to the life and ministry of the churches should be so related to them as to encourage them to assume responsible care and control. Similarly, institutions serving the Christian community more generally should relate themselves, as early as possible, to the indigenous Christian community with a view to its assuming ultimately the responsibility for these institutions.

In order to serve their purpose effectively, some of these institutions have necessarily been developed on such a scale as to make it exceedingly difficult for the younger churches to undertake full financial responsibility for them at an early date, thus requiring the continued support of the older churches.

In order, however, that the younger churches may more rapidly take over these institutions, all matters affecting their major policies and problems of administration, maintenance, and future development should be decided only after joint consideration.

### LEADERSHIP

The very conception of an indigenous church outlined in this report means that the younger churches must come to a realization of their own deepest problems and greatest needs, and to a clear sense of the perplexities and challenges of life. They must discern for themselves the values, resources, and dynamic available in Christ, which will become for them a satisfying gospel, and will necessarily express itself in Christian witness.

Through such witness which is normal and inescapable when life is fresh, vigorous, and buoyant, men and women will emerge from among whom there will be discovered those best qualified to serve and guide the development of a responsible church.

It is through some such way that God lays hold of His prophets and teachers.

<sup>1</sup> See appendix to this report, p. 38.

The experience of the older churches has shown that formal preparation for a religious calling is valuable if not essential. It also shows that nothing is easier than to defect or to crush high purposes on the one hand, or on the other to dull initiative and decrease the ability to respond to the realities of a situation.

Any leadership on the part of either men or women to be a real power must be self-giving, free, independent, and purposeful. Every manifestation of real creative power either in the older or the younger churches may be taken as the evidence of the workings of the spirit of Christ in the hearts of men.

In attempts to equip men and women for service, often in the past violence has been done by formal and ill-adapted foreign educational methods and processes. The problem is the training of leaders for a living organism. The future leaders of the indigenous churches will be men and women called from home, school, and church who will be true to the social genius of their people, who will retain the fine zest of spiritual vigour, and who are free personalities. Just as truly will they be those who have had the opportunity of availing themselves of all those elements in the Christian heritage which can enrich and empower for ever-enlarging service.

It is quite possible that the training center which will render this kind of service for the Church is yet to arise. The curriculum and training method appropriate for such an institution are perhaps yet to be discovered. Certainly experiments made in recent years in higher education among the older churches and having to do with the constant alternation between study and actual life situations ought to be reckoned with and may point the way.

In the meantime, the theological colleges and Bible training schools need to be studied and reappraised. Curricula and teaching staff should be adjusted in the direction of achieving such a training ideal.

#### CHRISTIAN LITERATURE

The growth of indigenous churches under a leadership of this kind provides the conditions necessary for an indigenous literature. There is a deepening sense of need in all language areas for writers who will interpret Christian truth in the terms and forms most attractive to their own people, and thus enable the church to meet the demand for vernacular books resulting from the notable increase in literacy among the newer Christian communities.

Indigenous talent freely exercised is necessary for the creation of literature for any people. It is to such writers that the churches must look for the literature that will be most helpful in the nurture of the religious life of their members and for the exposition of the Christian message that will appeal

most effectively to their fellow nationals. It is the rising scholarship of the indigenous churches that must produce new versions of the Holy Scriptures and take part in unfolding to the world their inexhaustible treasures.

It is gratefully acknowledged that much valuable work has been done by foreign missionaries both by translation and original composition, generally in collaboration with colleagues in whose mother tongue the work had to be accomplished. In many fields this kind of partnership is still essential and will remain for some time the most effective method.

The existing Literature Societies and other publishing agencies have before them the opportunity for fresh advance and broader influence by relating themselves yet more closely to the indigenous churches. In a fuller partnership they will both cultivate the rising desire for suitable reading matter, and give scope for the men and women with a message and a gift for authorship to exercise their talent. Too little attention has thus far been given to the cultivation of this indispensable element in the prosecution of the missionary enterprise.

One of the ways in which the older churches can most effectively foster the life and assist the service of the younger churches is by strengthening the financial resources of these churches for an enlarged program of literature, and by putting at their disposal the experience and technical skill acquired in producing and in distributing literature.

#### CHRISTIAN UNITY

This statement would be seriously incomplete without reference to the desire which is being expressed with increasing emphasis among the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit to the Christian name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries.

It is fully recognized that it is not the function of the International Missionary Council to pronounce upon questions of ecclesiastical polity. At the same time the Council is only performing an inescapable duty when it appeals to the older churches to adopt a sympathetic attitude towards the longings expressed by the younger churches for a more rapid advance in Christian reunion.

We appeal also to the older churches to encourage and support the younger churches when, in facing the challenging task of evangelizing the non-Christian world, they take steps according to their ability, to solve what perhaps is the greatest problem of the Universal Church of Christ.

## APPENDIX TO SECTION III

### EXTRACT FROM MINUTES OF MEETING OF COMMITTEE OF REFERENCE AND COUNSEL, NEW YORK, FEBRUARY 8 AND 9, 1928 901. BASIS OF SUPPORT OF INDIGENOUS CHURCHES

*Resolved:* That the International Missionary Council, at its Jerusalem Meeting, be requested to consider making a study of the problems of the basis of support of the indigenous churches. The right development of such support is felt to be a strategic and urgently important factor in the larger problem of how to achieve the ultimate objectives of the Council and those of its constituent bodies. Further, the development of such support is a problem that is inescapably international in its outreach, and one that can be studied to best advantage only by a complex process that assuredly must require international cooperation. No thoroughgoing study of this subject on an international basis has been made since Edinburgh, and such a study, having to do with the economic undergirding of churches now rapidly coming to full self-consciousness and self-government, must not be long delayed.

The purpose of such a study is not to relieve Western churches of financial responsibility for the processes of extension of the Christian enterprise, but to share with the churches of Asia, Africa, and Latin America in a search for the most constructive uses of such Western funds as are to be applied within the areas mentioned, so that the developing churches may themselves as rapidly as possible become strong in their own life and in their outreach in service.

*Such a study as is proposed would involve:*

1. The bringing together for preliminary scrutiny of the best post-war materials on self-support and sustentation problems which have appeared in the literature of missions and in that of indigenous churches, especial attention being paid to the major periodicals, to reports of field conferences and of field deputations, to histories of particular churches, to the reports of those churches and societies which have stressed self-support in connection with their policies, and to any available recent studies of the economics of church life in areas of particular interest.

2. The preparation of an instrument of investigation after international consultation. This should include definitions, a tentative analysis of the problem of finding a basis of church support, a statement of the specific objectives of the study, suggested methods of procedure, a questionnaire for use if this should seem desirable, an indication of those aspects of the problem on which it is of most importance to secure light at this time, a list of criteria to be applied in appraising the value of data secured, and a suggested form for report on the particular regions to be studied.

Such an instrument should be based in part on the results of a study of the materials brought together as suggested under (1) above; in part it should reflect the mature judgment of leaders of the developing churches abroad, of officers of national Christian councils and of other field cooperative groups, of outstanding missionary administrators in supporting countries, and of competent technicians in the field of social research.

3. The fresh investigation of conditions within certain areas which seem likely to yield valuable results to specific research. Subject to revision of choice in view of any further light that might come from the investigations proposed in (1), it is suggested that mission or church groups be chosen for study from eight general areas: Japan, Korea, China, India, the Philippines, Tropical Africa, Mexico, and South America. It is further suggested that wherever pos-

sible there be two groups chosen for study from each of the eight areas, one of each pair being a church or mission which has achieved notable advance, and the other being one which is relatively backward, in the development of self-support. In each case the National Christian Council or interdenominational church and missionary body concerned would have the field responsibility for conduct of the study, the general instrument of investigation proposed above being used just so far as it is found adapted to the particular country. The methods of procedure for each area would have to be those found most practicable under the particular circumstances faced. Every effort should be put forth in each case to assure results soundly trustworthy from the point of view of scientific method, pertinent and significant for guidance in respect to church and mission procedure, and reported in form making possible comparisons with the results achieved in all other areas included in the total study.

4. The results of the study in each of the eight areas to be separately printed, so as to be available for such use within the area concerned as may seem desirable. The studies also to be printed as a combined paper, along with conclusions, findings, suggestions, based on all eight investigations and also on a further review of the library materials mentioned in paragraph (1) above. These library materials will doubtless have been considerably augmented while the field investigations are in progress. One section of these findings should pertain to any further procedure believed to be essential if the problem as a whole is to be brought forward to the next stages of solution.

5. The conclusions thus reached to be commended, through all available means of release, to the attention of field churches, missions, and home boards, so that the light thrown on the problem through this inclusive process may reach every area and group to which it may prove illuminating, stimulating, and possibly reconstructive.

#### IV. RELATIONS WITH THE ANCIENT CHRISTIAN CHURCHES OF THE EAST

**T**HE International Missionary Council recognizes that chiefly in the area of the Christian Council for Western Asia and Northern Africa, as also in South India, the younger indigenous churches are in contact with the ancient Christian churches of the East.

It welcomes these contacts and all the fellowship of service with many members of these churches in the missionary endeavor. It recalls the experiences of martyrdom through which certain of these churches have passed in recent years, and prays that this may turn to the furtherance of the Gospel, and that there may grow such unification of effort, prayer, and purpose in the years to come as shall set free the missionary enthusiasm which characterized the churches of early Christianity.

## V. RACIAL RELATIONSHIPS

### THE DUTY OF CHRISTIANS

**A**LL Christian forces, and particularly the International Missionary Council, dedicated as they are to prepare for the establishment among all mankind of the Kingdom of God, are bound to work with all their power to remove race prejudice and adverse conditions due to it, to preserve the rights of peoples, and to establish educational, religious, and other facilities designed to enable all alike to enjoy equality of social, political, and economic opportunity.

The Fatherhood of God and the sacredness of personality are vital truths revealed in Christ, which all Christian communities are bound to press into action in all the relationships of life. These truths are too often denied and defied in inter-racial relationships. Antagonism and suspicion, envy, greed, pride, and fear blight the growth among the races of mankind of "the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Our Lord's thought and action, the teaching of His apostles, and the fact that the Church, as the Body of Christ, is a community transcending race, show that the different peoples are created by God to bring each its peculiar gift to His City, so that all may enhance its glory by the rich diversities of their varying contributions. The spirit which is eager to "bear one another's burdens and thus fulfil the law of Christ" should permeate all inter-racial relationships. Any discrimination against human beings on the ground of race or color, any selfish exploitation, and any oppression of man by man is, therefore, a denial of the teaching of Jesus.

While we thank God for the courageous, persevering, and prophetic action taken by many communities and individuals toward achieving the will of Christ in the improvement of inter-racial relationships in areas where such friction is particularly acute, we confess with humiliation that we in the Christian churches are still far from realizing this principle even within our own borders.

It is the duty of the Christian forces everywhere, and particularly of the International Missionary Council and its constituent bodies, to learn more fully the mind of Christ on the problem of inter-racial relations, and to press forward boldly the realization of permanent world-wide understanding.



## A CONSTRUCTIVE PROGRAM

The Christian forces require a constructive program of action, based on scientific knowledge and successful experiment, and perpetually adjusting itself to the new demands of changing situations.

Contacts between economically more powerful and weaker races frequently lead to exploitation, resulting in widespread injustice and suffering.

It is imperative that Christians, and especially those in the immediate areas concerned, should take steps to end these conditions by creating, informing, and influencing public opinion, by presenting their constructive plans before responsible administrative authorities, and, where necessary, by pressing for legislative action.

The situation confronting us is both grave and complex. Racial contacts, prolific in friction, and discontent occur under different conditions which appear to call for different approach.

### *A. Two or More Races Living Side by Side in the Same Country*

The difficulties which arise when two or more peoples, differing in color or race, live side by side in the same country would, this Council believes, be mitigated if steps were taken:

1. To establish the utmost practicable equality in such matters as the right to enter and follow all occupations and professions, the right of freedom of movement, and other rights before civil and criminal law, and the obtaining and exercise of the functions of citizenship, subject always to such general legislation as, without discriminating between men on grounds of color and race, may be necessary to maintain the social and economic standards of the community as a whole.

2. To secure that the land and other natural resources of the country are not allocated between the races in a manner inconsistent with justice and with the rights of the indigenous peoples.

3. To apply the Christian principle of brotherhood and equality in the eyes of God to matters of social relations and to the common life of the community.

### *B. Subject Peoples*

Where the case is that the affairs of a subject people are administered by a governing class of another race, the ruling race should regard itself as entrusted with the duties:

1. Of insuring that the economic resources, and still more the human potentialities, of the country under its administration are developed in the interests of the indigenous population.

2. Of aiding the peoples so to conduct their affairs that at the earliest possible moment they will be able to stand alone and govern themselves.
3. Of aiding peoples to protect themselves against such evils as alcohol and noxious drugs, which come in the train of Western civilization.

### *C. Migration and Colonization*

Migration and colonization raise problems which are again different. Almost all large migratory movements are due to one of two causes: political or religious persecution, and the endeavor to secure better economic conditions.

1. In the former case the duty of Christian people to succor the oppressed and persecuted is clear, and that these should be received in the spirit of Christ and admitted to the fullest participation possible in the common life of the community in which they seek refuge.

2. Migration in order to improve the economic circumstances of life is more general in modern times and more productive of friction. It may be considered to take two forms, each with its peculiar dangers.

- a.* The migration may be from a more advanced country towards a less developed one. In this case the danger is that the indigenous peoples should be ousted from the rights and privileges they enjoy, and the considerations given under the first heading are applicable.

- b.* When the migratory movement is in the reverse direction, the danger is that the standards of civilization and of economic welfare attained by the more advanced nation may be threatened by the influx of people accustomed to, and able to accept, a lower standard, both of civilization and of welfare. The Council recognizes that it is reasonable for the higher civilization to protect its standards, and to that end it may be expedient to restrict immigration into its territories. But such restriction, it believes, should never make discrimination among intending immigrants upon grounds of color or race, neither of which can, in the opinion of this Council, be held to be in itself a legitimate ground for exclusion.

Further, it is desirable that a country should have regard, not merely to its own economic situation, but to that of other peoples, and that it should not yield to the temptation of adopting short-sighted measures, which impede such redistribution of population as may be in the best interests of the world as a whole.

### *D. Other Inter-racial Problems*

In concluding the examination of the circumstances which tend to produce inter-racial ill-feeling the Council cannot overlook the fact that, while international organizations exist which can bring the public opinion

of the world to bear upon issues which would otherwise be treated from an exclusively national standpoint, there are nevertheless certain grave problems which still escape the salutary check of the international conscience. In particular:

1. The relations between the peoples of a metropolitan State and those of its colonies, possessions, and other dependencies.
2. The virtual hegemony exercised by one people over another as a result of the establishment of financial and economic control.
3. The acquisition of special privileges, of which the leading example is the status of extra-territoriality.

The Council cannot refrain from expressing the conviction that in these and similar cases the States concerned are responsible, not to themselves alone, but to the moral judgment of mankind as a whole, and to God.

The Council looks forward to the time when such relations, where they still exist, will be made amenable to the public opinion, not of any one nation or group of nations, but of a world, organized and equipped to judge them by the standard of universal justice.

#### *E. Research*

Authoritative research is called for into many aspects of the problem. For the purpose of a Christian solution the following projects are eminently needed:

1. A searching analysis of the social, political, cultural, psychological, biological, and religious factors that contribute to create inter-racial antagonisms.

2. A careful study as to where, at this stage, inter-racial friction is most critically and dangerously at work; in what other areas it is beginning to develop; in what forms it emerges; and in what direction its results trend. Sources of friction, relatively small and temporary in character, but with important repercussions, such as labor, and to a less extent, even student migrations, call for special attention.

3. New light must be sought from the life and teaching of Jesus in face of the conditions of His own time, in their bearing upon this problem, as well as from the teaching of the apostles and the nature of the Christian Church in itself.

In making provision for the efficient pursuit of such research, which is incumbent upon the Council, one of the outstanding practical elements of hope in the situation is the existence of numerous organizations and personal activities in every continent that are beginning to work toward a solution of the problem. It need hardly be stated that it is desirable for the International Missionary Council to enter into relations with these,

and to share the results of their researches and of the experience that they and the Council are accumulating.

#### *F. Immediate Action Necessary*

Christians, collectively and individually, are also called, under the guidance of God and in faith in His supernatural resources, to courageous and discerning action, with a view to the ultimate victory of the will of Christ over all inter-racial antagonism. We would emphasize the need that each national missionary, or Christian, council or committee, where unchristian conditions provocative of such antagonism prevail or threaten to develop, should work toward a Christian solution.

Action should be directed immediately at least to the following ends:

1. To bring knowledge and Christian conviction to bear powerfully upon the shaping of individual conscience and public opinion which will be decisive in solving this problem.

2. Continuously to keep the churches everywhere aware of the world-wide nature of the problem and of efforts toward its solution, and sensitive to their responsibility in relation to it; and in particular, to make this integral to the training of the missionary, and the education of the younger generation in the older and the younger churches.

3. To cultivate in the home and the school, through books, periodicals, and speech, as well as through personal contact, that natural friendliness of children toward each other without regard to race which God has implanted in their hearts.

4. To encourage the exchange of students and teachers of different countries in order to strengthen mutual understanding; and to influence all those engaged in education as well as in the production of books, of films, and of the press.

5. To develop the consciousness in every nation that the common courtesies of life are an elementary duty, whether in relation to members of other races who may be guests or fellow citizens in our own land, or in relation to the peoples whose countries we may visit. In lands where different races live side by side full participation in social, cultural, and above all religious inter-racial fellowship, and the development of personal friendship which such intercourse engenders are the natural expression of our common Christianity, and are obviously to be welcomed as a step towards world-wide understanding.

6. The members of every race should be encouraged to express their missionary conviction in personal service, and measures which debar them from so doing are to be strongly condemned. The desire of the Negro Christians of America to witness for the Gospel in the homeland of their

forefathers, as well as in other fields, under such conditions as those defined in the report on the conference on the Christian Mission in Africa (held at Le Zoute in 1926), is a ground for profound satisfaction.

#### CONCLUSION

The missionary enterprise itself, as an instrument of God for bringing into being among all races the Church of Christ, has it in its power to be the most creative force working for world-wide inter-racial unity. For ultimately our closest union with each other is our union with Him; and His commandment, "Do unto others as ye would men should do unto you," and "That ye love one another even as I have loved you," if carried into practice in all relationships, would solve the problem, and rid the world of this stupendous menace.

All our work, therefore, must have as its conscious goal the fulfilment of our Lord's prayer, "That they all may be one," and the realization of the triumph of His Kingdom when all peoples shall bring their glory into the City of God.<sup>1</sup>

<sup>1</sup>At a session of the Council, subsequent to that on which the report on racial relationships was passed, the following resolution was unanimously carried: That the principle and ideals which this Council has adopted in the report on racial relationships with regard to equal rights for races, it declares and maintains also with regard to the equal rights of men and women in and between all races.

## VI. THE CHRISTIAN MISSION IN RELATION TO INDUSTRIAL PROBLEMS IN ASIA AND AFRICA

### CHRIST THE LORD OF ALL LIFE

THE International Missionary Council desires to preface its report on industrial conditions by asserting, with all the power at its command, its conviction that the Gospel of Christ contains a message, not only for the individual soul, but for the world of social organization and economic relations in which individuals live. Christ came that men might have life, and might have it more abundantly. When He wept over Jerusalem, He lamented the spiritual ruin, not merely of an individual, but of a whole society. He chose as His apostles not the wise and learned, but men engaged in the ordinary occupations pursued in all ages by the mass of mankind. His teaching used as its vehicle illustrations drawn from the labor of the shepherd, the fisherman, the wage-earner, and the peasant. By the message of divine love revealed in the Incarnation the division between the spiritual and the material is overcome, and all human relations are transfigured. In the light of that revelation His followers have learned that they cannot love God unless they also love their fellow men with a love that transcends differences of race and class and economic position. It is in such love, Christ taught them, that they will find the Kingdom of Heaven. If they are to be faithful to their Master they must try all social and economic systems by the standard which He revealed. It is their task to seek with the help of His spirit to realize love with ever-increasing fulness, not merely in their own hearts, but in their social order, in their political relations, and in the daily transactions of the factory and the market-place.

Approaching the problems of social life in such a spirit, the Christian will welcome the triumphs of science and technical skill by which the resources which God has given to His children have been made more fully available for the service of all. But he will regard material wealth as an instrument, not as an end. He will value it primarily as an aid to spiritual growth and vitality. He will desire that economic interests shall be, not the master, but the servant, of civilization. He will recognize the truth of the words "There is no wealth but life" and will judge different forms of economic activity, not merely by their success in increasing riches, but by the degree to which they foster a Christian character and way of life among all members of the human family. In particular, he will try the social and economic system by three simple, yet fundamental, criteria:

1. Christ's teaching as to the sanctity of personality. The sanctity of personality is a fundamental idea of Christian teaching, which is reiterated again and again in the New Testament. "I am come that men might have life." "Inasmuch as ye did it unto one of the least of these ye did it unto me." "It were better for a man that a millstone were hanged about his neck and that he were cast into the sea, rather than that he should offend one of these little ones." In the light of such sayings any form of economic organization which involves the treatment of men primarily as instruments of production, or which sacrifices the opportunity of full personal development which should be the right of every child, is evidently anti-Christian. Human beings, the New Testament teaches, are not instruments, but ends. In the eyes of God all are of equal and infinite value.

2. Christ's teaching as to brotherhood. The teaching of the New Testament is that all men are brothers, because all men are children of one Father, and that they owe to each other the service which is the expression of their common sonship. The Christian ethic, therefore, would seem to preclude such struggle for gain or self-advancement as snatches opportunities for personal success at the expense of the community or of its weaker members, and the organization of economic life primarily with a view to the enrichment of individuals. "He that would be greatest among you let him be the servant of all." "Blessed are the meek." "How hardly shall they that have riches enter the Kingdom of Heaven." Cooperation in unselfish service, rather than competition for individual profit, would seem to be the temper most appropriate to a Christian society.

3. Christ's teaching as to corporate responsibility. It follows from the emphasis laid by the New Testament upon brotherhood that a Christian society is under an obligation to use every means in its power to bring within the reach of all its members the material, as well as the ethical, conditions of spiritual growth and vitality. The Christian Church is described by the apostle as Christ's body. It is not a gathering for prayer and worship of individuals who otherwise are unrelated, but a fellowship and society embracing all human relationships in which all are members one of another; and it is only in such a fellowship, the New Testament teaches, that men can bear the fruit of the Christian life. All forces, therefore, which destroy that fellowship—war, economic oppression, the selfish pursuit of profits, the neglect of the immature, the aged, the sick, or the weak—are definitely and necessarily in sharp contradiction with the spirit of Christianity. Christian society exists in so far, and only in so far, as Christians show not merely in words but in action that they are eager to "bear one another's burdens and thus fulfil the law of Christ."

The teaching thus briefly indicated makes it clear that the New Testament does not recognize the antithesis frequently emphasized by later ages between individual and social regeneration. The task of the Christian Church, therefore, is both to carry the message of Christ to the individual soul, and to create a Christian civilization within which all human beings can grow to their full spiritual stature. It is its duty to acquire the knowledge by which the conditions which imperil such growth may be removed, and those which foster it may be established. It is its duty to speak and work fearlessly against social and economic injustice. It is its duty both by word and action to lend its support to all forces which bring nearer the establishment of Christ's Kingdom in the world of social relations, of industrial organization, and of economic life.

We acknowledge with shame and regret that the churches everywhere and the missionary enterprise, coming as it does out of an economic order dominated almost entirely by the profit motive (a motive which itself stands in need of Christian scrutiny), have not been so sensitive of those aspects of the Christian message as would have been necessary sensibly to mitigate the evils which advancing industrialization has brought in its train, and we believe that our failure in this respect has been a positive hindrance—perhaps the gravest of such hindrances—to the power and extension of missionary enterprise.

#### THE PROBLEMS AND SOME CHRISTIAN SOLUTIONS

The International Missionary Council has considered the danger to the establishment and maintenance of Christian moral and social standards arising from the penetration of Western economic civilization into countries which have been hitherto little affected by it. Experience shows that the problems presented by such penetration affect directly and intimately the missionary enterprise, and, unless treated in the spirit of Christian wisdom, present grave obstacles to the progress of Christianity among the peoples concerned. It has been specially impressed by the following points:

1. The problems presented by the investment of capital in undeveloped areas and the necessity of securing that it takes place on terms compatible with the welfare and progress of indigenous peoples.

2. The necessity, in developing the natural resources of such areas, both of protecting indigenous peoples and of securing the utilization of their resources for the service of the world as a whole, on terms compatible with such people's welfare.

3. The obligation resting on the governments of the economically more advanced countries to secure that economically less developed peoples are



protected against economic and social injustice, and share fully and equitably in the fruits of economic progress.

4. The vital importance of securing that the political and economic action of different nations interested in economic expansion does not continue to produce the friction between such nations which has hitherto accompanied it.

With a view to meeting the problems thus presented, the Council would suggest that the following points should be borne in mind:

### *1. The Investment of Capital in Undeveloped Areas*

*a.* Public loans made for the development of industrially undeveloped areas, are so fraught with the possibility of international misunderstandings and of dangerous combinations between exploiting groups in lending and borrowing countries that such loans should be made only with the knowledge and approval of the League of Nations and subject to such conditions as it may prescribe.

Where the League of Nations is not recognized, earnest consideration should be given to the establishment of other safeguards which may serve the same purpose.

*b.* Private investments should in no case carry with them rights of political control over the country in which the investment is made, and in no case should the political power of the government of the investing country be used to secure the right of making loans and of obtaining concessions and other special privileges for its nationals.

*c.* The development of the economic resources of backward countries should as far as possible be entrusted to undertakings of a public utility character which have regard not merely to economic profit but to social considerations, on the government of which the people of the country concerned should be adequately represented.

### *2. The Development of the Economic Resources of Undeveloped Areas*

In developing the natural resources of undeveloped countries, it is of vital importance:

*a.* That economic development should not be accelerated in such a way as to prevent due attention being paid to the problems created by changing social conditions, or as to injure the social welfare of the population affected by it.

*b.* The welfare of the indigenous populations must be the primary consideration and the practice of alienating land to foreigners without regard to the rights and needs of the peoples of the areas concerned is to be strongly condemned.

c. The utmost care should be taken to prevent the social institutions which preserve the stamina of native peoples from being undermined before they can be replaced by other safeguards.

d. The revenue of the country should be applied primarily to the development of services such as health and education designed to promote the welfare of the indigenous peoples.

### 3. *Protection against Economic and Social Injustice*

It is essential that governments concerned with undeveloped areas should apply to them the knowledge gained by a century of experience of the measures needed to prevent economic and social injustice, and in particular that they should:

a. Stop at once the practice of employing forced labor by companies or private individuals, and also, except in cases of immediate and unforeseen national emergency, by public authorities;

b. Insure that contracts of labor entered upon by workers of primitive races should be fully understood by them, should be voluntarily entered upon, and should be subject to the approval of the administrative authorities, particularly in regard to their stipulations concerning the following points:

- (1) The length of the contract should not be such as to endanger the home life of the worker.
- (2) Provision should be made for the return of the worker to his home, at intervals where possible, and at the expiration of his contract.
- (3) The general conditions under which the labor is to be carried out, including wages, housing, food, and clothing should be satisfactory.
- (4) The medical and sanitary equipment of the work-place should be adequate.
- (5) Where workers are imported from abroad, in addition to the matters mentioned above especial care should be taken to insure that the workers are adequately safeguarded during their journeys, and that their return to their homes at the expiration of their contracts, if they so wish, should be fully guaranteed.
- (6) Where workers are imported from abroad, due provision should be made, wherever possible, that they should be accompanied by their wives, and for the establishment of quarters for married people.
- (7) The practice of prescribing that breaches of labor contracts on

the part of workers are to be dealt with as *criminal* offences is to be condemned as incompatible with modern ideas of justice.

c. Introduce the legislative provisions necessary to maintain and advance the standard of life of workers in industry; in particular:

- (1) to limit the working hours, and to secure not less than one day's rest in seven for all workers;
- (2) to establish a legally enforceable minimum wage;
- (3) to insure proper standards of health and of safety in working conditions;
- (4) to bring about the progressive elimination of child labor;
- (5) to insure that the conditions of women's labor are not such as to imperil their health and the future of the race;
- (6) to insure that those workers partially or wholly disabled by accident or sickness arising out of the conditions of their employment are adequately provided for;
- (7) to establish a system of inspection competent to supervise the application of such legislation and to insure its efficiency.<sup>1</sup>

d. Establish freedom of combination and organization for employers and employed alike;

e. Develop the social services of education, public health, and housing, and take steps to create an environment favorable to a healthy and self-respecting life;

f. Remove all restrictions which have as their effect to impose special economic disabilities on indigenous workers for the economic advantage of other classes of workers and capitalists, by excluding the former from particular employments, by limiting their access to land, by restricting their right of meeting and free speech, and by interfering with their freedom of movement.

#### 4. *Avoidance of Friction Between Nations Engaged in Economic Expansion*

Experience shows that among the most prolific causes of friction among nations has been the rivalry of competing imperialisms to secure preferential access to sources of raw materials, markets, and opportunities of investment in the still undeveloped regions of the world. It is of vital importance to the future of civilization that this rivalry, ruinous alike to the nations engaged in it and to the indigenous populations, should be brought under control. Such control can be established only by the action of an inter-

<sup>1</sup> It may be recalled that on all these matters, the governing principles have received the sanction of the nations of the world through the conferences of the International Labor Organization, and that the approved methods of bringing them into operation may be studied in the Conventions and Recommendations adopted by that organization.

national authority, which can do impartial justice to the claims of all nations. The International Missionary Council looks forward, therefore, to such an extension of the activities of the League of Nations and of the International Labor Organization as may result in the creation of an international code, defining the mutual relations between the various powers interested in colonial expansion, and the indigenous populations affected by it, and also to fuller coöperation between all nations, whether members of the League or not, for the attainment of that object. It regards the economic functions of the League in relation to such matters as loans, concessions, labor and tariff policy and communications as among the most important branches of its work, and desires to see them extended as widely and rapidly as possible.

#### PROVISION FOR RESEARCH

The International Missionary Council recognizes the difficulties and also the differences of opinion that exist as to both the necessity for and the method in the application of the teaching of Christianity to social organization and economic relations. The Council therefore regards it as of vital importance that the Christian bodies, both in the mission field and in Europe and America, should be equipped for the study of this subject by the establishment of an adequately staffed Bureau of Social and Economic Research and Information, in connection with the International Missionary Council. Such a bureau should work in close contact with the workers and national Christian councils in the mission field, the corresponding bureau established as a result of the Stockholm Conference, the departments of the Young Men's Christian Association and Young Women's Christian Association concerned with industrial and social problems, and the International Labor Office. It should have as its functions:

1. To produce reports and supply information on the economic and social problems arising from the contact between more advanced economic civilizations and the peoples of undeveloped countries, and with this object to secure that the necessary research is regularly undertaken.

2. To advise the missionary organizations as to the special economic and social problems of the areas in which they are working.

3. To arrange for joint action between different Christian bodies both in sending countries and the mission field, with a view to the removal of unchristian conditions of life and work.

4. To bring to the notice of Christian bodies and mission boards the urgent necessity of securing an adequate supply of competent workers in the mission field equipped with the necessary economic and social training.

5. To bring to the notice of Christian bodies and missionaries the importance of forming groups of students who will investigate social and economic problems in their various areas and disseminate knowledge with regard to them, and of emphasizing in their schools and other educational activities the social content of the Christian message.

6. To cooperate with other agencies, both public and private, in all measures which have as their object to raise the level of economic and social life. These functions should be performed with the aid of the regular staff of the Council.

The Council refers this proposal to the national organizations, instructing its officers to submit detailed plans, including suggestions for financial support, apart from the ordinary funds of the Council, and provision for the maximum cooperation with other bodies concerned.

### CONCLUSION

In concluding its report upon industrial problems, the International Missionary Council desires once again to emphasize its conviction that the advancement, by thought and speech and action, of social righteousness is an essential and vital part of the Christian message to mankind. A Christian society is to be known by its fruits. Among those fruits are love, peace, joy, and the spirit of patient and self-sacrificing service. It is by the revelation of such qualities with ever-increasing fulness, in their industry, in their politics, and in the other practical affairs of their daily life, not less than in their personal conduct, that Christians must seek to commend their Faith to peoples and individuals who have not yet received it. "If a man love not his brother whom he hath seen, how shall he love God whom he hath not seen?"

The fulfilment of such a mission calls both for devotion and for knowledge. Knowledge, not less than the other gifts which elevate and purify human life, is of God. Christian churches, in all parts of the world, must seek to obtain a fuller knowledge of the social and economic problems which confront them, in order that, under the guidance of their Master, they may be less unworthy instruments in the advancement of His Kingdom.

The International Missionary Council has attempted to indicate some of the practical conclusions, which as it thinks are suggested by the experience hitherto obtained, of the issues raised by the spread of Western economic civilization among peoples as yet but little affected by it, and it has suggested methods by which that experience may be made more fully available in the future for the guidance of all who are concerned in missionary work. It has done so because it believes that it is the duty of

Christians, while preserving an open mind to new light from whatever quarter such light may come, not merely to state the general principles of the Christian Faith, but to make clear their application to the problems of human life which arise in the mission field. The Council calls on all who have felt the power of the Christian message to join with it in prayer for a clearer vision of the meaning of the tasks which the service of their Master imposes upon them in their social and economic relations, and for the grace by which these tasks may be more hopefully undertaken.

## VII. THE CHRISTIAN MISSION IN RELATION TO RURAL PROBLEMS IN ASIA AND AFRICA

### THE INCLUSIVE PURPOSE OF MISSIONS

**T**HE one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer, and to win them for entrance into the joy of His discipleship. In this endeavor we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions—physical, mental, and social. We are therefore desirous that the program of missionary work among all peoples may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships.

More especially we desire to bring home emphatically both to the mission boards and to the indigenous churches the necessity of a comprehensive program for those larger sections of the population in any country who labor for mankind in field or factory and who, in many parts of the world as at present ordered, are without many of the conditions necessary for that abundant life which our God and Father desires for all His children.

### THE RURAL PROBLEM FROM THE CHRISTIAN POINT OF VIEW

The rural work in mission fields is an organic part of the service demanded of the Church everywhere—East and West—to lead in the effort to build a rural civilization that shall be Christian to the core. This effort looks toward the development of an intelligent, literate, and efficient rural population, well organized and well led, who shall share the economic, the political, and the social emancipation, as well as the continued advancement of the masses of men, who shall participate fully in world affairs, and who shall be moved and inspired by the Christian spirit.

Specific attention to rural needs by missions and churches is necessary, in part because of the numbers of people involved—nearly a thousand million of them—and the great issues of Christian civilization at stake; but also because the rural people live apart from the centers of wealth and population, their occupations differ in many respects from those of industrial and urban places, and many aspects of their institutional and group life have no counterpart in the city. Moreover, this great branch of mission service, in all its implications for Kingdom-building, is not now sufficiently covered, either as to policies and programs or as to specially trained leadership and adequate financial support.

## THE RURAL COMMUNITY AS THE UNIT OF WORK

While it is vital to rural missions that these comprehensive aims shall be followed steadfastly, and that the work shall be properly led and financed, it is obvious that in many countries the entire needs of the rural population can by no means be reached by missionary endeavor alone. The only practicable way is to select suitable rural centers and demonstrate in them an intensive form of work that may eventually spread over wide areas as the Church grows in power and influence. In such a center the missionary himself should live; there, rather than in a town or city, should be the training center for leaders and workers drawn from the Church; and there should be established missionary institutions for rural education. As modern facilities of communication and transportation increase such an arrangement should become more and more feasible.

This intensive plan is necessary not only because of the huge populations involved in many countries, but because these local units are normal groupings of the people. Here they live and work together. Here are rooted the family loyalties. There are usually common occupational interests. Whether in villages or among those living on scattered homesteads there are many bonds of mutual interest to be found in these small geographical areas. Each one is a world in little. The rural world can be made Christian only as these small communities are made Christian.

The local community, therefore, is the natural and most effective social unit of organization for rural progress the world over. Rural missions should utilize this fact to the full, by seeking to redeem body, mind, and soul. The Christian Church should claim the religious leadership of the community, but all agencies should be community-minded, help to develop consciousness of community, encourage a sane community patriotism, and seek to make of the community a true family of families. It should be the aim of the Church to help to correlate all forces in the fundamental and inclusive task of creating a real Kingdom of God in this natural human grouping that we call the community.

## THE AIMS IN COMMUNITY DEVELOPMENT

The following are the main objectives in the effort to create and maintain the Christian character in rural communities. While they have been differentiated for purposes of presentation, it is obvious that they are vitally interrelated. From the Christian viewpoint religion should permeate and dominate all the life of the community:

1. The development of Christian character, Christian fellowship, and Christian service.



2. Healthful living in a healthy environment.
3. The effective cultivation of the physical resources necessary to the food supply and the sound economic development of people in villages and in the open country.
4. The improvement of family life through a knowledge of such home activities as the care of children, food, sleeping facilities, sanitation, and all that centers about the life of women and children.
5. A social attitude toward neighbors which makes possible sincere coöperation despite obstacles of religion, nationality, race, color, or language.
6. The constant re-creation of personality—physical, mental, and spiritual—which may be gained not only from a sound use of leisure time, but from an appreciation of the beautiful, the good, and the inspiring in nature and in humanity.

#### AGENCIES FOR COMMUNITY DEVELOPMENT

It is important to realize that if a community is to be built up it should build itself up; and therefore the wise builder will be careful to confine himself so far as possible to assisting the community to utilize every individual, agency, and organization available within itself. The main agencies upon which we must rely are the following:

1. The family and the home, as the conserver of the race and the nursery of Christian character. While every care should be exercised to preserve all that is of permanent value in indigenous family systems, emphasis should be laid upon reaching and renewing the life of the family, and on making it the basal factor of the community life. To this end, work for women should receive major attention and a larger range of activity be opened up for them.

2. The church and religious organizations of every desirable type, as the fellowship of believers in Jesus and the exemplars of His way of life. The church building should be not only a place of worship and prayer, but should be made a rallying center for the community. The program of the church should be extensive enough to enable it to minister to the whole life of the whole community, in coöperation with other organizations. To this end the rural church should be provided with an adequate and suitably trained ministry.

3. The school, as the center of all those educational forces that shall train children and youth, and assist in the various forms of adult and mass education. In this connection we note with satisfaction that there is a movement in some countries toward giving special attention to rural education as important in itself and as having distinct problems of its own. We

would emphasize the necessity of bringing to bear upon rural schools, and the training of teachers for them, all the best results of pedagogic science and practice available, so as vitally to relate them to the actual conditions of rural life.

4. Voluntary organizations, both economic and social, that shall provide for collective effort in the business and social life of the community, such as organizations for financing, buying and selling, insurance, arbitration, as well as for various social activities, such as for child-welfare, health, maternity training, recreation. The closest possible coöperative relations should be established with local non-Christian organizations whose object is the building of a better community, and our knowledge and experience should be placed at their disposal if it will assist in making their work effective. It is important to remember that all such organizations afford rural people an opportunity for training in self-government.

5. Government, in its various aspects of law and of administration, of protection and of research that shall utilize public funds for the general good of the community. Wherever governments are endeavoring to lift up the rural life economically and socially they should receive our intelligent, consistent, and continuous coöperation. Rather than duplicate such work we should do all within our power to extend the benefits of the government's efforts by encouraging the people to take advantage to the fullest degree of what it is doing.

#### EDUCATION AS FUNDAMENTAL METHOD

To assist these agencies to undertake and carry out a wise and constructive program of community service, the methods employed should be carefully and scientifically worked out as a species of education, understanding that term in its widest significance—education for the young and the adult—and inclusive of a continuous process of research relative to conditions and resources, in order that procedure may be always based on ascertained facts, as well as in accordance with sound principles.

The needs of the rural community are grave and urgent; the masses of population are rapidly increasing in many countries; Christian work in a community tends to raise its standards and to multiply its requirements. It is therefore time for missions to realize that, along with a more effective type of education for children and youth, it is urgently necessary to carry out a program of adult and mass education, through the eye and the ear, and through individual and corporate activities, in regard to all those matters which are responsible for afflicting the rural people with disease—drunkenness, poverty, indebtedness, litigation, and superstition—as well as in all the constructive ideas and ideals that lift people to the highest levels

of life. This process of education in the widest sense, implies the full utilization of the potentialities of the family and the Church, and of every other community organization. In fact, the work should be theirs, the missionary guiding and assisting them.

Suitable literature for old and young, both for religious and general education, needs to be provided to a far greater extent than at present, especially for those who have acquired literacy as adults.

In the planning and carrying out of such educational processes for the young and the adult, close coöperation should be sought and maintained with the State and with all secular organizations which are engaged in the same or connected services.

#### LEADERSHIP

To lead in such a program of rural service it is imperative that a suitable training should be given to carefully selected men and women drawn from the community itself. In addition to paid, full-time workers, so selected and trained, we trust a large number of voluntary workers will be called forth by a sense of spiritual, civic, patriotic, or tribal responsibility. The establishment and success of the services we have discussed as a normal movement which is part of the life of the community, depend largely on the number and quality of such leaders and the suitability of their training.

We have already referred to the training of the teaching staff for rural schools. We would make it clear that all catechists, rural pastors, rural doctors, and in fact every kind of Christian worker in rural parts, should be provided with a training that will acquaint him in a direct and personal way with the diverse conditions of rural life, and with a knowledge of the resources whence he could draw for solving its problems, alleviating its sufferings, or preventing its evils. Provision should be made for visiting teachers and "refresher" courses, to maintain the rural worker in his knowledge and efficiency. It might well be that in many fields such training arrangements could best be organized coöperatively by several missions working in the same area.

The necessity for specialized training applies with particular force to trainers of workers and to general supervisors, whether foreign missionaries or nationals, who seek to serve in rural fields. To some areas it is even necessary to send out missionaries technically qualified in agriculture, or in some line of industry. In other countries, where the State at public expense undertakes the provision of agricultural and industrial education and of demonstration on a more or less adequate scale, it would still be necessary that the individual sent to rural parts be given a thorough grounding in community service and in methods of effective social organiza-

tion. It will be his responsibility to train the workers to do rural service on a sound and comprehensive basis. It is quite as important to provide a suitable specialized training for these persons as it is for those who are sent out to work in hospitals or colleges. It should be remembered that candidates with the very best qualifications are as necessary for work in rural parts as for any branch of missionary activity.

We desire to lay special emphasis upon the importance which attaches to the home and its service to and relationships with the community. Too frequently missionary work in rural areas neglects the woman, especially with reference to her contributions, both as an individual and as homemaker, to community welfare. Both in general and religious education of children, the mother's influence may be almost decisive. All, therefore, that has been said with reference to education applies with equal force to the selection and training of women workers in the field, and of women missionaries who are sent there.

#### SOME GENERAL OBSERVATIONS

It will be observed that this report on rural needs has not presented a list of items that may be parts of the concrete program of a mission, a church, a Christian school, or of an individual worker of any type in a rural community, and that thereby it lays itself open to the criticism of being too general. Ample material of this sort was available in printed reports before us, in invaluable memoranda prepared by some of the delegations to this conference, and in various missions which have had experience in rural work, but to outline a specific program to meet rural needs everywhere is an impossible task. Situations and stages of development differ in various countries and even in different parts of the same country. Indeed, there are hardly two rural communities in any country that have the same needs. In some countries the government is doing much for rural people, and permits a wide range of mission activities. In other countries, for the present at least, the opposite is true. It seemed best, therefore, to attempt a statement of such fundamental considerations as it is believed are valid in practically all countries, and that are good for all programs of rural advancement, under whatever auspices. At the same time, the special needs, problems, and responsibilities of rural mission work have been kept in mind.

Every effort should be made to convince the members of rural communities of the advantages of rural life, and to foster an interest in the pursuits incident to it. Man is an integral part of God's physical creation, and much of his best education, as well as of his moral and spiritual development, can still be drawn from the environment that rural life affords. The full possibilities of rural life, with its essential oneness with the works

and ways of God in nature, its poetry and its beauty, have not been fully explored or utilized in education or in religious teaching for rural folk. The dignity and the mental and moral values in the manual work of the farm, for example, are not only of worth in education, but may assist in giving added interest to rural life itself. We cannot wholly stem the tides of economic forces that call people away from the farm to the city; but we can at least teach the youth who have gifts and liking for rural life the possibilities for the full life that inhere in the rural environment.

In all plans for religious education, the distinct needs of rural people, both young and old, should be recognized and provided for. The countryside as well as the Bible itself is rich in materials that have special meaning to those who know at first hand soil and plant and animal, and whose work is under the open sky. The moral and spiritual values of the farmer's work, his stewardship of the soil, the greatest material resource which God has given His children; the farmer's service to his fellow men in producing the primary physical need of mankind—food; the farmer's need of discovering God's laws and how to conform to them, how he can more fully be a worker together with God: these are distinct and peculiar opportunities for Christian teaching and preaching among rural folk.

The spiritual inheritance of a nation is to be Christianized and taken over into the Church. Hence attention should be given to the customs, the language, the social construction of the rural population, with a view to the preservation of all that is best in them. Here are to be found some of the soundest elements of a permanent national life. If the Gospel is to become the very throb of the heart of a nation, then the feelings and thoughts and needs of the rural population must be known and met alike by preachers, teachers, and missionaries. In this way may be conserved one of the indispensable conditions by which a nation may be protected against such elements in a foreign civilization as might undermine the spiritual life of the indigenous peoples.

We recognize with gratitude the service of those Christian colleges which have developed agricultural departments. While the rural need in mission fields is not merely nor chiefly that the farmer shall be shown how to grow greater crops, nevertheless in many countries scientific and technical work in agriculture is one of the largest contributions to be made to rural welfare. These colleges, moreover, are in many areas needed as training ground for leaders, not alone in agriculture, science, and practice, but for working at the major economic and social problems of the countryside. Their three-fold service of research, leader-training, and extension work directly to the farmers themselves constitutes a major possibility in any large program of rural missions.

## HELP WHICH MIGHT BE GIVEN BY THE NATIONAL CHRISTIAN COUNCILS AND BY THE INTERNATIONAL MISSIONARY COUNCIL

We have been impressed by the array of facts relative to the many forms of actual rural service in various parts of the world presented to this Council. We are thankful for this, but it is evident that only the veriest beginning has yet been made compared with what is waiting to be done. It is the manifest duty of the International Missionary Council and the various national Christian councils to bring this fact home to the mission boards and the churches, both in the field and in sending countries.

Moreover, as the volume of experience increases, the national Christian council in each country and the International Missionary Council centrally should continually make available a clear and accurate knowledge of the problems dealt with, the solutions attempted, and the failures and successes recorded.

In the finding and the training of the personnel needed for this service, the national Christian councils and the International Missionary Council could be of great assistance to missions and churches, not only by direct work of the councils, but also by initiating arrangements for coöperative enterprises by the missions concerned, or preferably wherever possible by the missions, the secular organizations, and the government together.

From time to time it will be necessary also to send round a country, or a larger or smaller area, an expert or experts in one or other line of rural service, to assist all concerned further to improve the quality of their service. In some of the larger areas, where the bulk of the population is distinctly rural, the national Christian council of the country already needs a full-time officer to study and promote rural missionary service throughout the country.

We recommend that as soon as practicable the Committee of the International Missionary Council employ a competent staff member to give full time to the service of rural missions in all parts of the world.

### CONCLUSION

In this immense rural work the missionary enterprise faces a great opportunity. Much work is under way, but much of it does not adequately affect the life and work of the people. To be fully successful, it must redeem whole communities and bring them into a new and abiding social vitality, a truly Christian method of living together. The imperative need is for a statesmanlike program of rural missions:

1. As to adequate objectives.
2. As to coöperation of missionary agencies.

3. As to aggressive and concrete programs both for a national and area basis and for local community work.
4. As to financial support sufficient to carry on a real campaign in rural fields.
5. As to selection, enlistment, and training of workers.

We appeal to all boards, officials, missionaries, churches, to all other lovers of their fellow men, to assist in this work so vital to the world's welfare. The rural fields are indeed "white unto the harvest."

## VIII. THE SUPPORT OF THE CHRISTIAN MISSION IN THE WESTERN CHURCHES

### THE CALL TO PRAYER

**I**F there is to be a new inflowing of the Holy Spirit into the lives of men and women then there must be readiness and desire for renewal on their part, together with preparedness to sacrifice time or any other precious thing in order that the right use may be made of the channels through which God mediates Himself. The age-long means of contact with God, proved vital in Christian experience, and everywhere available for all, is prayer. We are conscious of the fact that it is the weak prayer life of ourselves and other members of the Church which presents an obstacle to the action of the Holy Spirit in the revival for which we hope. We would therefore pledge ourselves to a more determined use of this means of grace and would call all Christian people to a new realization of the indispensability of prayer for spiritual health and strength.

In view of this deficiency in the practice of prayer, of the circumstances of individual and family life in our time, and the increased pressure and speed of life generally, we urge that our churches should issue to their people a call to prayer. We suggest specifically that:

1. People generally need and will welcome teaching which helps them to pray, and that such teaching might more frequently be given in the services of the Church.
2. That they desire to be taught not only "prayers" but the art and practice of prayer, with methods and aids suitable to the conditions of everyday life.
3. That the practice of family prayers should be encouraged in every possible way.
4. That our churches generally should adopt a day of intercession for missionary work in its widest sense, at St. Andrew's tide or some other appropriate season.
5. That the spontaneous formation of prayer groups be encouraged along the lines of the Jerusalem Chamber Prayer Fellowship which has come into being through the "World Call" movement in the Church of England.
6. That clergy and other missionary leaders everywhere keep before themselves and their fellow workers the true conception and proportion of prayer and intercession in relation to organizations of all kinds.



## AN APPEAL TO THE MINISTRY OF THE CHURCH

This Council is profoundly conscious of the necessity for broadening the home base by the enlisting of a new army of supporters of missionary enterprise. Particularly it feels the need for a wide extension of the laymen's movement so as to gain the interest and assistance of business and professional men, and for the winning of youth for the greatest of all causes. We reaffirm our conviction that the way to this urgently-needed reinforcement of the home base lies with the ministry of the various sending countries. We therefore issue an earnest appeal to the ministry of the churches:

1. To study afresh for themselves and to share with their congregations the enlarged conception of the nature and will of God in Christ which is available for our age and which is the supreme motive for all missionary enterprise.

2. To give themselves to the systematic study of the world situation and of those aspects of the moral, social, and economic order which challenge the Gospel.

3. By sermons and teaching courses to show that Christian missions have proved of supreme value both to individuals and to the national life of the peoples of the world, the growth and vitality of the indigenous churches being an outstanding example.

4. To make clear the mind of Christ revealed in the Gospels as to the essential character and marks of His spiritual society, the Church.

5. To show that missionary enterprise is inseparably related to the great world movements of our time and especially to those which are finding expression in national aspirations, and that in a world unified upon the prevalent materialistic basis missionary responsibility, rightly understood, is inherent in Christian discipleship.

6. Through the aid of church or inter-church missionary educational bodies to adopt a comprehensive scheme of missionary education for church members from the Sunday school and onwards, and to encourage the circulation and use of the literature which alone can provide the fuel both for missionary zeal and for informed intercession.

7. Finally, to lead their people out into new discoveries in the experience of prayer and intercession by which means alone can be released the spiritual power which we need for the task and which God is waiting to give to us.

## MISSIONARY EDUCATION

The privileges of a great conference like this meeting of the International Missionary Council, and the inspiration gained from new knowledge of the work which is being done in many lands, impress us anew with the values in missionary education.

Education in this realm means evangelism: the winning of recruits not only to this special work but to the Christian life itself.

We urge, therefore, a great extension of educational schemes in all the churches, especially in connection with world-wide Christian work. This should everywhere be a part of the general educational work of the Church. If we publish the facts and can bring those facts home to individuals, and to all individuals, then the whole base of support will be strengthened and broadened.

There is a considerable amount of practical experience already available by which we can profit. We note the splendid work of such bodies as the United Council for Missionary Education in Great Britain and the Missionary Education Movements of the United States and Canada, and similar bodies elsewhere in creating and issuing a comprehensive scheme of educational literature.

Missionary films have been proved to have special value.

Missionary magazines and bulletins published in many lands are among the best educational publications offered in any field. We urge such practical measures as these:

1. The inclusion of missionary lessons in all the material prepared for use in church schools.

2. The exploration of means for reaching the boys and girls in secular schools.

3. The development of special methods of approach to both students and staff in preparatory and public schools, colleges, and universities.

4. The search for means whereby missionary books may be placed in school and municipal libraries, particularly in rural areas.

5. The giving of missionary education in the broadest sense as part of the specific preparation for full membership in the Church.

6. The adoption of a carefully prepared and progressive plan for adult education which shall cover whole churches, and embrace both the ministry and the laity.

These and all other ways of spreading information concerning world Christian work ought to be integrated with the Church's plan of campaign everywhere.

We would invite the younger churches to advance with us in this fundamental work, that the whole Church of the days to come, being better grounded in a knowledge of the Faith, may grow in power and joy in service.

#### YOUTH AND THE MISSIONARY ENTERPRISE

An important part of our task is to lead the younger generation to such an experience of God in Christ as shall compel them to a life truly and deeply

missionary in spirit and purpose, wherever they are, and whatever be their specific activity in life. Therefore we stress the need for a more thorough-going evangelism. Only out of that can a compelling missionary motive be born. A really effective evangel must stress the organic relation of Christianity to the whole of life, in all its explicit and implicit obligations.

Experience shows that our presentation of missions to the younger generation should begin at points of contact with their present interests. In some areas students can be reached most effectively when the starting-point is that of the uniqueness of the Christian message as such. In other areas, however, the points of contact will be the deep interest and concern which students have for the social order. To such students it is necessary to point out how, in a world in which the life of the nations and races is increasingly bound up together, missions play a powerful part in the redemption of society. Students need to see that a Christian China is the necessary prerequisite of a truly Christian America or Britain, and that the reverse is equally true.

Many of the finest among our younger men and women have a deep conviction that the Christian Church must devote itself to the cause of world peace, and to the removal of all possible causes of friction. We must therefore show how missionary agencies of the Church are an evangel of goodwill, mutual understanding, and peace throughout the world, and emphasize the unique opportunity and responsibility of every missionary as an apostle of peace both in relations with the peoples of another nation or race, and in the influence he can exert upon his own nation.

From points of contact such as these, our presentation of missions can proceed to show how the mission of the Church in the world is vitally and organically related to the whole life of men, in all its aspects and relationships. The Christian life is a devotion of body, mind, and spirit to the will of God in Christ, which must be effective in every aspect of life, personal and corporate.

It must be recognized that the influence of the students from the East in the universities of the West is decreasing the interest of many of the younger generation in missions. In this matter we need the assistance of the younger churches of the East. We need continuous visitation in the churches, colleges, and schools of the West by Christian leaders from the East, who can interpret the significance of Christianity in their own experience and for the life of their own people.

We should further recognize the impatience amongst many of the younger generation at the denominational divisions within the Church. Many of them experience in college the enrichment of interdenominational fellowship in thought, worship, and service, an experience which they would wish to

continue. There is a wide interest in the comity of missions and in co-operative work by missionary agencies, and also in the reflex effects of such work upon the policies of the home boards, and further, upon the Church at home.

### THE CALL FROM THE YOUNGER CHURCHES

The most striking evidence of the success of the missionary movement through past years is the fact of the younger Christian churches, conscious of their growing power to carry on the life and the thought of the Church in their lands.

Out of this very fact have come suggestions, widely spread at the home base, which imperil the support of the missionary enterprise. There are those who say that our missionary work is done: the seed has been planted; the leaders in the younger churches are asking for independent control. Why not hand the work over to them?

In addition to such comment it may also be pointed out that increasing doubt about the wisdom of further missionary work is caused by the observations of scores of foreign students and residents in our Western countries who are often heard to say that missionaries are not wanted by their people, and that the Christian Faith has nothing to offer them.

All this creates a special opportunity for the leaders in the younger churches. There is a great service which they can render to the home base to-day.

The International Missionary Council urges the national Christian councils in the lands of the younger churches, and other coöperative bodies that may gather together in lands where such councils are not as yet organized, to give most careful study to this whole situation; and, considering the present and prospective needs of their people, to send a message to the older churches stating:

1. Their conviction as to the further need of missionary effort on behalf of the people they represent.
2. Their best judgment as to the kind of work most needed, and the type and qualifications of the workers desired.

We can assure the younger churches that such courageous messages would be an invaluable apologetic for Christian missions, especially helpful in our recruiting work and for holding together and increasing our supporting constituency.

### THE FINANCIAL SUPPORT OF THE MISSIONARY ENTERPRISE

In the planning of Christian missions we must needs depend upon the support furnished by the great body of Christian people.

Giving for this purpose may be said to be a measure of the Christian's gratitude to Christ for what He has done for us all, and of loyalty to Christ in the work He has clearly committed to us all. The heart must be given before there will be any real giving, and our repeated call must be for a complete dedication of the life of the Christian to Christ and His Kingdom. It should be brought home to us all, again and again, how wretchedly small is our giving in comparison with His, who gave His life for mankind.

In the matter of cultivating the spirit of giving the churches have had a wealth of experience which can be profitably shared. In the main it may be said:

1. That giving should always be made an act of worship.
2. That we should avoid allowing any plan for raising money to become mechanical and impersonal.
3. That the presentation of missionary needs should as far as possible always include the specific requirements of definite fields and branches of work, in order that the personal knowledge, interest, and concern of the individual supporter may be increased.
4. That the support of missions has its business side. Those who administer missionary work must know what financial support they can count upon. Therefore, if the work is to go forward, giving must be regular and be loyally sustained.
5. That more givers are more important than more money, and, in the long run, will mean more money.
6. That the adoption of any method for stimulating giving will always need to be supplemented by most thorough education of the people in the nature and purposes of their giving.

It is the duty of the Christian Church in all lands to educate its members in the principles of Christian stewardship. We believe that a real revival in the missionary life of the Church depends on an awakened conscience in regard to the Christian standard of living, the use of money, and the way in which money is acquired.

From the older churches financial aid and missionaries for almost every type of work are still urgently needed and will be required for many years to come. The call to occupy the unoccupied areas in every country of the world, the urgent necessity for a great evangelistic advance, the establishment and strengthening of schools, colleges, training institutes, and other institutions of a specialized type; the provision of Christian literature of high quality and in great volume for the younger churches; the development and extension of Christian hospitals and other philanthropic agencies; the demand for an enlarged program in the realm of Christian education and for new experiments in the rural areas—these and other forward movements

throughout the world call for a measure of sacrificial giving on the part of the older churches beyond anything that has characterized their life up to the present time.

#### HOW THE INTERNATIONAL MISSIONARY COUNCIL CAN FURTHER HELP THE HOME BASE

In considering the needs of the home base in regard to present and future activities there have emerged the following ways by which it is felt that the International Missionary Council can afford increased assistance to the boards. It is agreed:

1. That the Council should take steps to secure a more effective interchange of educational materials and methods, and of workers between the different countries which constitute the home base.

2. That the Council should consider: (a) the value and practicability of an international news center which should act as a clearing-house for news from the younger churches, and which could be placed at the service of the different home countries and missionary societies; (b) the preparation of a summary statement of important events and developments to be circulated annually or at shorter intervals to the societies, for distribution to the ministry, to the religious press, and to other journals willing to make use of such material.

3. That the Council should encourage and, as far as possible, assist in the exchange between Eastern and Western countries of outstanding Christian leaders and teachers for limited periods of specialized service.

4. That the Council should if possible secure annually a table of contributions for missionary work, either by countries or by churches, in order that the latest comparative information concerning financial support may be available, and that trends and incidences in giving may become promptly apparent and the causes be carefully investigated and studied.

5. That the Council should consider the advantages of bringing into advisory relationship representatives of non-church agencies interested in human welfare throughout the world, in the interests of closer integration and coöperation between church and non-church agencies which are alike governed by principles which are Christian.

## IX. THE PLACE OF MEDICAL MISSIONS IN THE WORK OF THE CHURCH

**T**HE ministry of healing was a part of the work of the Lord Jesus who, revealing the attitude of the Father toward us, entered into fellowship with suffering men and women and exercised His power for their relief. Of Him it is written, "He went about doing good and healing all manner of sickness," and "Himself took our infirmities and bare our diseases."

As the Christian Church, animated by the same spirit of divine compassion, seeks to follow in His footsteps, it should attempt, wherever needed, to carry on effectively the ministry of healing. Work done in this spirit is spiritual work.

In the missionary enterprise the medical work should be regarded as, in itself, an expression of the spirit of the Master, and should not be thought of only as a pioneer of evangelism or as merely a philanthropic agency.

In view of the teaching of the Scriptures as to the place of the Church in healing, there ought to be closer coöperation than often exists in this work between the medical profession and the ministers of the Christian Church.

### THE MEDICAL MISSIONARY

It follows that for carrying on such work the most important single factor is the personality of those who engage in it. They should be persons who have a vital experience of Christ, who share His compassion for the suffering, and for His sake desire to serve them.

Along with this is the need of the best possible medical training, that they may be able not only to make the most worthy contribution to the relief of suffering, but also to meet the demands of work in countries where they will be thrown so largely on their own resources.

### PRESENT NEED

While there is a call for more mission hospitals, the greatest need at the present time is that existing mission hospitals should have more and better equipment and increased staff in order that the work may be more effective and not inferior to any other work in the countries concerned. Lack of proper equipment and staff not only cripples the work but has a discouraging effect upon the workers, lessening their initiative, lowering their professional ability, and decreasing the power of the Christian witness. Without sufficient staff there is not possible that absence of hurry which is essential for the personal contacts which are of such vital importance.

There is a serious shortage of medical missionaries in all fields where medical mission work is being carried on. For lack of doctors, some hospitals within the last few years have had to be temporarily or permanently closed; others have been understaffed and expansion has been hindered. This might be avoided in some cases by closer coöperation of missions working in the same area.

#### RELATION TO THE INDIGENOUS CHURCHES

With a view to the acceptance by the indigenous churches of the ministry of healing as part of their work, provision must be made:

1. For first-class training for doctors and nurses, and for giving to them in mission hospitals opportunities for gaining experience in doing conscientious work of the highest medical standard in the spirit of Christ, in order to enable them to assume full responsibility as superintendents of hospitals.
2. For the indigenous church to share in the administration of mission hospitals through membership on hospital committees.
3. For encouraging the local churches to venture on new efforts either alone, or in union with others, or in coöperation with the missions.

#### SELF-SUPPORT

While self-support is desirable and has been attained by some mission hospitals, the attaining of it ought not to be laid as a burden on all. The effort to obtain money may injure the spirit of the work and hinder the poor from seeking relief.

#### RURAL NEEDS AND PREVENTIVE MEDICAL WORK

Since the rural areas are less well supplied with medical relief there is a call to extend work in the villages, and mission boards should consider whether the time has not come when some mission hospitals should be moved from cities to rural areas.

In view of the waste of life, especially infant life, due to preventable diseases, there is urgent need of devoting far more attention to preventive medicine and welfare work. Hitherto medical missions have been almost wholly engaged in curative work.

#### FURTHER INVESTIGATION

Christian Medical Associations in various countries are urged to investigate the general needs in their respective countries, the needs in regard to any specially prevalent diseases such as tuberculosis, sleeping sickness, leprosy, etc., the need of an extension of medical services into congested industrial areas, and the need of medical research work; and to make the conditions known through their national Christian councils.



## X. THE CHRISTIAN MISSION TO THE JEWS

**I**N view of the needs and opportunities of the present situation in Jewry throughout the world, as shown in the volume reporting the proceedings of the two international world conferences held at Budapest and Warsaw in April, 1927, this Council appeals to all the churches of Christendom to consider the claim for active work among Jews, and especially to study the changed conditions which call for intercession and for increased support of all the recognized agencies now laboring among this people.

The Council further refers the findings of the report to its Committee for favorable consideration and action.

## XI. THE CHRISTIAN MISSION AND WAR

**I**NASMUCH as the world-wide Christian mission is an expression of the spirit of the Prince of Peace, and an attempt to realize the truth that in Him all dividing lines, whether of race or class, are transcended; and

Inasmuch as war is universally acknowledged as a most grievous hindrance to the triumph of this spirit among men:

The International Missionary Council summons all who share in the world-wide Christian Mission to unremitting prayer and effort to secure (1) the renunciation of war as an instrument of national policy; (2) the adoption of peaceful methods for the settlement of all international differences; and (3) the changing of those attitudes and practices which constitute the roots of war.

## XII. THE PROTECTION OF MISSIONARIES

**I**NASMUCH as Christian missions involve the largest possible identification of the missionary with the people of the country of his adoption; and  
Inasmuch as missionaries have generally relied upon the goodwill of the people among whom they live and the protection of the government of the locality for the protection of their lives and property; and

Inasmuch as missionaries, both as individuals and in groups, and several missionary societies have asked that steps be taken to make plain that they do not depend upon or desire the protection of foreign military forces in the country of their residence; and

Inasmuch as the use or the threat of the armed forces of the country from which they come for the protection of the missionary and missionary property not only creates widespread misunderstanding as to the underlying motive of missionary work, but also gravely hinders the acceptance of the Christian message:

The International Missionary Council places on record its conviction that the protection of missionaries should only be by such methods as will promote goodwill in personal and official relations, and urges upon all missionary societies that they should make no claim on their governments for the armed defense of their missionaries and their property.

Further, the Council instructs its officers to collect and circulate to the national missionary organizations information concerning any action regarding this matter that has been or may be taken by the missionary societies.

Finally, the International Missionary Council desires to record its conviction that since the foreign missionary enterprise is a spiritual and moral and not a political enterprise, its work should be carried on within two great human rights alone, the right of religious freedom for all men, and the maintenance by each nation of law and order for all within its bounds.

### XIII. COÖPERATION THROUGH NATIONAL CHRISTIAN COUNCILS

#### THE FUNCTIONS AND SCOPE OF COÖPERATION

**T**HE International Missionary Council, having surveyed the field of coöperation as it affects the working of national Christian councils in the light of eighteen years' experience since the World Missionary Conference in Edinburgh in 1910, reaffirms its conviction that these organizations offer to the Christian forces both in the East and in the West a unique opportunity for concerted and united action, which, when rightly understood, creates a new Christian unity, a corporate life, and a solidarity of aim and purpose among all who are working for the extension of the Kingdom of God.

When the Conference met at Edinburgh in 1910 only two national Christian councils were in being. To-day at least twenty-six such bodies are represented in this Council meeting. The growth of this movement has not been due to any centralized organization working to create such councils, but rather to the felt needs and demands of an ever-expanding work. In the first instance national Christian councils were almost entirely confined to the sending countries and were missionary boards and societies working in coöperation. Whether we examine this movement from the point of view of the home base, or of missions in the field, or of the indigenous churches, we see a widespread desire for a closer unity and a deeper fellowship.

The result is that to-day there are Christian councils of varying types. Some, such as the Foreign Missions Conference of North America, the Conference of British Missionary Societies, and the Evangelischer Missionsbund of Germany, are still exclusively composed of missionary societies' representatives. Others are of an international character and combine within their organization the members of mission boards from different countries of the West and the nationals of the country in which the national Christian council is working. Others again have gone beyond this conception of inter-mission coöperation and have found their basis of unity in the growing indigenous churches themselves. Whatever the particular type of organization, we note an underlying principle governing all these bodies, namely, the deeply rooted desire to find in coöperation that unity of the Spirit stressed in apostolic days, and lost through our unhappy divisions.

The spiritual implications of the Gospel demand unity among those who

are seeking to spread the Good News, and we note with thankfulness to God the Divine guidance given in the past eighteen years to Christians of many races and denominations in their search for an immediate, if perhaps only a temporary, way out of the difficulties of disunion and separation. We note, too, the fact that the measure of unity attained among different churches and missions has not meant any colorless and nebulous position, in which differences and convictions have been hidden away, but rather the contribution of each section of the Church to the good of the whole. The basis of coöperation has been a frank recognition of differences by an honest search for unity in and through the Holy Spirit, which transcends the divisive elements in present-day Christianity. Christian coöperation has therefore found its basis in the life and teaching of Jesus Christ. Its inspiration has been no cut-and-dried organization, but the spirit of Jesus, and unity has been attained through united service in a common task for the evangelization of the world.

We note that misunderstanding has at times arisen through the fear that national Christian councils were a plan for church federation. The constitutions of the councils presented to this meeting of the International Missionary Council show that these bodies do not seek to make federation their objective, but rather to recognize the different church organizations, and by drawing together widely separated groups of Christians to unite them in that spiritual fellowship which must be a necessary condition for any organic union that the future may hold for the churches.

It is our opinion that coöperation is not merely advisable or good, but that it is a vital necessity to-day. The world is now organized internationally. Races and nations are interdependent, and the outward unification of the world makes supremely important the spiritual unity of the Church. Christianity has thus been brought into an international environment, and through it the Christian forces are beginning to discover the true international character of the Christian Mission. The world situation is making increasing demands upon the Church, and there is an insistent call for better-thought-out and better-directed policies among Christian missions. The national Christian councils are not only a notable response to this demand, but in many cases the only means of attaining it.

Many types of coöperation have already been tested through the national Christian councils. The experience already gained shows that through this coöperative agency work is better done than formerly when each church or mission acted alone. Money is saved by joint effort, and tasks that were beyond the capacities of any one body are now efficiently undertaken by the united forces of the Church. The fact that Christians situated in a non-Christian land can now speak with one voice on great moral and social

questions should, we think, be sufficient to commend this work to the whole Christian Church. Surveys of mission areas have been made, the forces at work appraised, and attention called to the unoccupied fields. Overlapping has been avoided, and out of this fellowship there has come a new efficiency in work in many areas.

The production and circulation of Christian literature is an outstanding example of the value of coöperation. A common policy for literature has given a greater variety and a higher standard in the books produced. Reference should also be made to coöperation in education. Schools and colleges that were inadequately staffed or financed have been, by coöperation, lifted up to a new level of efficiency. The preparation and training of missionaries, once so neglected, has entered upon a new day through the language schools and kindred institutions carried on coöperatively. In this connection we would cite the School of Oriental Studies in Cairo.

National Christian councils have been foremost in planning retreats and conferences, in organizing united evangelistic campaigns, and in deepening spiritual fellowship among Christians of different races and sects. The headquarters of national Christian councils such as those in India, China, and Brazil, have provided for all missionaries central burcaus of information. They have proved themselves to be a base for progressive research and a clearing-house for new ideas. These councils glory in the fact that through them the Church has often been able to express a common Christian witness to a non-Christian people. Perhaps the most outstanding contribution of coöperation to the progress of the Gospel has been the help thus given to the indigenous churches. The place of the missionary within the indigenous church is better understood since missionaries and nationals have joined together upon a basis of equality for their common task.

#### PRINCIPLES AND RECOMMENDATIONS

Having surveyed the scope and value of coöperation upon national lines, we wish to place on record some of the governing principles that have made for successful coöperation:

1. The organization of a national Christian council should not be regarded as the setting up of another mission with independent authority apart from those coöperating. The best national Christian councils have emphasized the fact that the powers they possess are only such powers as the coöperating bodies confer upon them, and that apart from units which compose them, the national Christian councils have no existence.

2. National Christian councils should act on behalf of the coöperating bodies in all matters of common interest when they are satisfied that the action taken will be in accordance with the wishes of these bodies. A

national Christian council, however, should be free to respond to any request for service on the part of any considerable portion of its constituency. But it should be made clear that the rendering of any special service at the request of a section of the national Christian council would not necessarily imply on the part of the national Christian council the unanimous endorsement of the services rendered.

3. In forming a national Christian council, care should be taken to make it as representative as possible and to preserve permanently its representative character. New members, as far as possible, should be added upon the principle of election. The council should provide where advisable for the coöption of a limited number of additional members. In order to secure the necessary leadership and continuity of policy the Council recommends that in all large areas there should be a full-time secretary, giving himself to the work of the council.

4. The national Christian council should be fully national in the sense of serving the nation, employing the methods and preserving the spirit of the indigenous Christian body, and calling forth indigenous Christian leadership. The missionaries and the indigenous church leaders, however, should endeavor to maintain the international and inter-denominational character of the membership of each national Christian council so as to embrace, in every coöperative effort, the richness of the contribution coming from the several nations and communions.

5. All duplication of effort should be avoided. There is a real danger in over-organization and in a multiplication of committees. The machinery of a national Christian council should be reduced to a minimum. Where opportunity offers, the national Christian council may well take the initiative in starting an enterprise, and when it has become established either to transfer it to another organization, or give it full autonomy.

6. National Christian councils will be judged, not so much by the efficiency of the machine, as by the spiritual fellowship they create. They can be regarded as worth the time and expense they cost to busy workers only where they generate life and lead to a deepening of spiritual experience shared by all who coöperate.

7. An essential to success is adequate financial support, if the great principles involved in coöperation are to be made effective in the life of the nations. The churches and boards should place the demands of this work, both in men and money, in the very forefront of their program. Coöperation is worth doing, as experience shows; and it is worth doing supremely well.

8. National Christian councils should, at an early date, seek direct affiliation with the International Missionary Council. The advantages

of this have been abundantly proved by the experience of the national Christian councils that are now in affiliation. We would further instruct the officials of the International Missionary Council to get in touch with these unaffiliated bodies with a view to their affiliation.

9. The attention of the national Christian councils is called to the advantage of each council establishing contacts with councils in other areas in order to facilitate the free exchange of experience and thought.

10. In view of the widespread ignorance about coöperation and the principles upon which it is based, we recommend that the proved value of national Christian councils should be brought to the notice of church authorities and leaders in order to enlist their whole-hearted support and sympathy.

### CONCLUSION

The supreme hope of effective coöperation lies in Christ who is the source of all creative and enduring work. The resources of God are at our disposal, and the limitless power of God can be made available for the great unfinished task, but there is nothing in the New Testament to show that these resources are ever cheaply available. There is a price to be paid and we are convinced that part of this price is the uniting of the divided forces of our faith, the creating of a fellowship in which prayer is a reality, and the realization of that unity which always follows every new manifestation of the Spirit's life and power in the Church. St. Paul faced in the young churches a situation which had many elements common to our problem to-day. The lack of concerted effort, the want of love and spiritual solidarity were marks of the Corinthian Church. The solution was and is the same. The divided brethren were summoned to love one another, and to serve one another. "No man liveth unto himself" is a truth that applies with equal force to a mission field as to an individual. We are called to-day to a new discovery of spiritual unity, faith, and power that we may prove our message to be adequate to a world need. It is our conviction that this is impossible apart from that coöperation which is demanded by the Living Christ who indwells His Church. Only as we come back to the place called Calvary can we see the hindrances of our divisions and the failures of our Christian expression throughout the world. Only in penitence for the past and in a new sense of our oneness in Christ can we go forward in the task of the days to come.

## XIV. THE FUTURE ORGANIZATION OF THE INTERNATIONAL MISSIONARY COUNCIL

THE International Missionary Council, in presenting a revised constitution, desires to reiterate, with the added knowledge brought by the years, the case for an international missionary organization by suggesting the following reasons for its continuance and larger development:

1. The missionary enterprise is in all lands actually and manifestly international.

2. It is necessary to reveal the awareness on the part of the missionary movement of the international consciousness which pervades all departments of human progress.

3. There are many world situations involving missions with which it is impossible to deal except internationally.

4. A Christian missionary international organization is needed to represent missions in relations with other representative international bodies.

5. The essential spiritual unity already existing among Christians demands manifestation in international missionary coöperation.

### REVISED CONSTITUTION OF THE INTERNATIONAL MISSIONARY COUNCIL

(For submission to the constituent national organizations)

#### *I. Preamble*

The Council is established on the basis that the only bodies entitled to determine missionary policy are the churches and the missionary societies and boards, representing the churches.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding, and desire to coöperate.

#### *II. Membership and Meetings*

The Council is composed of the following national missionary organizations<sup>1</sup> and Christian councils:

United Missionary Council of Australia.

Société Belge de Missions Protestantes au Congo.

National Christian Council of China.

<sup>1</sup>The term "missionary" is used in this constitution to describe the work of presenting the Gospel to non-Christian peoples, whether carried on by the older or by the younger churches.



Conseil Protestant du Congo.  
 Dansk Missionsraad.  
 Deutscher Evangelischer Missionsbund.  
 Société des Missions Evangéliques de Paris.  
 Conference of Missionary Societies in Great Britain and Ireland.  
 National Christian Council of India, Burma, and Ceylon.  
 National Christian Council of Japan.  
 Korean National Christian Council.  
 Committee on Coöperation in Latin America.  
 Commissie van Advies (The Netherlands).  
 Netherlands India.  
 National Missionary Council of New Zealand.  
 Norsk Missionsraad.  
 Foreign Missions Conference of North America (United States and  
 Canada).  
 Evangelical Union of the Philippine Islands.  
 Missionary Societies of South Africa.  
 Suomen Lähetysneuvosto.  
 Svenska Missionsradet.  
 Association of Missionary Societies in Switzerland.  
 Council for Western Asia and Northern Africa.

National missionary organizations or Christian councils in other countries or areas may be added to those named above by the affirmative vote of the Committee of the Council, provided for later; and the Committee of the Council shall have full power to determine what qualifications shall be required of a missionary organization or a Christian Council for membership in the Council. Among these qualifications the Committee would take into consideration the thoroughly representative character of the organization, its elements of stability, and the extent and nature of the area that it covers.

The meetings of the Council shall be of two kinds, namely: (a) general Council meetings, and (b) special meetings for the consideration of particular subjects. The call for these general or special meetings shall be issued by the Committee of the Council. In the case of general council meetings, the call shall be issued only after the proposal to hold such a meeting has been approved by two-thirds of the national bodies constituting the Council. Special meetings of the Council may be called by the Committee after the proposal to hold such a meeting has been approved by two-thirds of the national bodies which will be expected to send representatives to the meeting.

The number of representatives which each national missionary organization and Christian council will be entitled to appoint for each meeting of the Council shall be as stated by the Committee in its proposal to call a meeting and as ratified by national bodies in their approval of the proposal. In arranging for the membership of any council meeting, the Committee shall provide, in so far as it is deemed desirable, for representation from countries in which there is no national missionary organization or Christian council and shall determine the method of choosing such representatives. The Committee shall also have the right to propose in regard to any particular meeting, whenever desirable, that a limited number of persons with special knowledge of the subjects contained in the program of the proposed meeting, may be invited to attend that meeting of the Council.

### III. Functions

The functions of the Council shall be the following:

1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the churches.

2. To help to coördinate the activities of the national missionary organizations and Christian councils of the different countries, and to bring about united action where necessary in missionary matters.

3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.

4. To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations.

5. To be responsible for the publication of *The International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.

6. To call a world missionary conference if and when this should be deemed desirable.

### IV. The Committee of the Council

The Committee of the Council shall have the power to act for the Council in the intervals between its general Council meetings.

The membership of the Committee shall be elected by the national missionary organizations and Christian councils, and the number of representatives, except as may be determined otherwise by subsequent action shall be as follows:

United Missionary Council of Australia . . . . .	1
Société Belge de Missions Protestantes au Congo . . . . .	1
National Christian Council of China . . . . .	2
Conseil Protestant du Congo . . . . .	1
Deutscher Evangelischer Missionsbund . . . . .	1
Société des Missions Evangéliques de Paris . . . . .	1
Conference of Missionary Societies in Great Britain and Ireland . . . . .	5
National Christian Council of India, Burma, and Ceylon . . . . .	2
National Christian Council of Japan . . . . .	2
Korean National Christian Council . . . . .	1
Committee on Coöperation in Latin America . . . . .	3
Commissie van Advies (The Netherlands) . . . . .	1
Netherlands India . . . . .	1
National Missionary Council of New Zealand . . . . .	1
Foreign Missions Conference of North America (United States and Canada) . . . . .	7
Missionary Conference of Northern Europe (Denmark, Finland, Nor- way, and Sweden) . . . . .	2
Evangelical Union of the Philippine Islands . . . . .	1
Missionary Societies of South Africa . . . . .	1
Association of Missionary Societies in Switzerland . . . . .	1
Council for Western Asia and Northern Africa . . . . .	2
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For each meeting the Committee may elect other members, not exceeding three in all, to be nominated by the officers, from countries not otherwise represented, who shall for each meeting have the same rights and privileges as other members. In addition to the above, the Committee may elect other members, not exceeding five in all, to be nominated by the officers, in order to supply special knowledge or experience, who shall be consultants without voting powers.

The Committee of the Council shall have the power to provide representation in the Committee of the Council for national organizations that may in the future be admitted to membership in the Council.

Members of the Committee shall hold office until their successors are appointed, the length of term of office and the method of appointment to be determined in each country or area by the national missionary organization or Christian council.

The officers of the Council shall be members, *ex officio*, of the Committee, and shall serve as the officers of the Committee of the Council.

The Committee of the Council shall, as occasion may require, consult

with the constituent organizations in regard to the work of the Committee.

The Committee of the Council shall meet at the call of the officers of the Council, or upon request of a majority of the members of the Committee (sent to the chairman or secretaries in writing), or upon the request of three or more of the constituent organizations. Ten members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent national missionary organizations or Christian councils, members of the Council, in three different continents.

#### *V. Officers*

The officers of the Council shall be a Chairman, three Vice-Chairmen, of whom one shall be a woman, Treasurer, and two or more Secretaries. These officers shall be elected by the Committee of the Council. Their terms of office, their respective duties, and their remuneration shall be determined by the Committee. They shall be members, *ex officio*, of the Committee. The countries from which they come shall be allowed their full representation in addition to such officials.

#### *VI. Expenses*

The Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the constituent organizations for approval and toward which they will be invited to contribute in a proportion to be recommended by resolution of the Committee. Since in a period of two years unforeseen developments may occur requiring additional expenditure, it is understood that such emergencies may be met by special funds which the Committee of the Council may be able to secure from private sources. If the objects to be sought involve permanent or recurring expense, the approval of the constituent organizations shall be secured before such work is undertaken, even if special funds are available for its support.

#### *VII. Procedure*

It is understood that the Council and the Committee of the Council will function internationally, and that the members of the Committee of the Council in any one country will not take action as a national group, though they may be called together by the officers of the International Missionary Council for purposes of consultation if this should seem necessary.

#### *VIII. Amendments*

This constitution may be amended at any future meeting of the Committee of the Council subject to the approval of the constituent organizations.

## A CALL TO PRAYER

THE International Missionary Council, meeting on the Mount of Olives from March 24 to April 8, 1928, in a specially enlarged session, has been brought to a deep and fresh realization of the place of prayer in accomplishing its essentially spiritual task, and of the definite challenge with which it is faced.

It has been encouraged by the movement of prayer which to some extent sprang out of gatherings held in the Jerusalem Chamber of Westminster Abbey in 1925 and 1926. It has been inspired by the response to the action of its Committee at Rättvik in July, 1926, and the very wide use made of the leaflet then issued, entitled *Prayer for Spiritual Revival*.

The Council recognizes that the Kingdom is the gift of God, that activities to spread the Kingdom and to extend the Gospel reach full significance only when they are a kind of "acted prayer," that "we have to struggle not with blood and flesh, but with . . . the spiritual forces of evil in the heavenly sphere."

The Council has also come to realize that it faces a definite challenge. It has seen some of the implications of the Christian mission and realizes how pitifully short its achievement has fallen, but the challenge of Christ still holds, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."

Throughout the fortnight's meeting the Council has been led to place its chief emphasis on a central daily act of united intercession; and day by day its work has been prefaced by groups which met for prayer, or for the celebration of the Holy Communion, and by a quiet period for private and individual meditation and prayer.

In the findings and reports which have come from the varying sections and committees into which the Council has divided, requests for prayer have found a frequent place, and as these give to the following eight objectives for prayer adopted at Rättvik a new urgency and a fuller content, and also provide ground for thanksgiving for answers already received, the Council has felt it to be its duty to ask its members, and any Christian people in all lands who are led to unite with them, to continue in meditation upon the example and the teaching of the Lord Jesus in regard to prayer, and to make definite supplication:

1. *For a Missionary Spirit*.—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

2. *For a Spirit of Prayer.*—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. *For a Spirit of Sacrifice.*—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. *For a Spirit of Unity.*—That the whole Church of Christ may desire and experience a new unity in Christ.

5. *For the Gift of Interpretation.*—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

6. *For Courageous Witness in Moral Questions.*—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. *For a Spirit of Service.*—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. *For the Completion of our own Conversion.*—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

# LIST OF MEMBERS ATTENDING THE JERUSALEM MEETING

## REGULAR MEMBERS

- ALGERIA.** *The Rev. Josiah T. C. Blackmore:* Missionary of the Methodist Episcopal Church
- ARGENTINA.** *The Rev. Gabino Rodriguez, M.A.:* Pastor of Methodist Episcopal Church.
- AUSTRALIA.** *J. E. Botemon, Esq., M.D., Ch.M., B.Sc.:* Medical Missionary under the Church Missionary Society.  
*The Rev. C. Oswald Leleon:* Principal of Missionary Training Institution in Fiji.  
*The Rev. Henry C. Mathew, M.A.:* Secretary of Foreign Missions in the Presbyterian Church of Victoria.
- BELGIUM.** *M. le Pasteur Henri Anet, licencié en théologie, docteur en sciences sociales:* General Secretary of the Belgian Protestant Mission in the Congo; Agent de liaison of the Protestant Missions of the Belgian Congo.
- BRAZIL.** *The Rev. Professor Erasmo Braga:* Executive Secretary of the Committee on Cooperation in Brazil.  
*The Rev. H. C. Tucker, D.D.:* Agency Secretary of the American Bible Society of Brazil.
- BURMA.** *Thra San Ba, Esq., B.A.:* Corresponding Secretary of the Burma Baptist Missionary Convention.
- CANADA.** *Mrs. Murray G. Brooks:* Recording Secretary, Dominion Council, Young Women's Christian Association of Canada.  
*The Rt. Rev. James Endicott, D.D., LL.D.:* Moderator of the United Church of Canada; Secretary of the Foreign Mission Board of the United Church of Canada.  
*The Rev. Canon Sydney Gould, M.D., D.D., D.C.L.:* Honorary Canon of St. George's Collegiate Church, Jerusalem; General Secretary, Missionary Society, Church of England in Canada.  
*Edgar J. Tarr, Esq., K.C., LL.D.:* Member of the Board of the Baptist Union of Western Canada.
- CEYLON.** *The Rev. John Simon de Silvo, B.A.:* Superintendent, Wesleyan Mission, Kalutara District.
- CHILE.** *The Rev. Robert Elphick:* Member of the Chile Annual Conference of the Methodist Church.
- CHINA.** *The Rev. T. C. Bau, B.A.:* General Secretary of the Chekiang Shanghai Baptist Convention.  
*Professor Tsu-Chen Choo, B.D., M.A., Litt.D.:* Professor of Philosophy of Christianity, Yenching University.  
*Mrs. C. C. Chen:* Vice-Chairman of the National Young Women's Christian Association.  
*The Rev. C. Y. Cheng, D.D.:* General Secretary of the National Christian Council of China; Moderator of the Church of Christ in China.  
*The Rev. Morcus Ch'eng, B.A.:* Traveling Evangelist of the Swedish Missionary Society in China.  
*The Rev. Donald Foy, B.A., B.D.:* Vice-Chairman of West China Union University and Dean of the Department of Religion.  
*The Rev. J. A. O. Gotteberg:* Superintendent of the Norwegian Missionary Society in China.  
*Wen-Hon Gow, Esq., M.B., Ch.B.:* Vice-Principal of the Moukden Mission Medical College.  
*Deaconess Clara J. Lambert:* Principal of the Church Missionary Society Girls' School, Foochow.

*Professor Tien-Lu Li, M.A., Ph.D.:* Professor of Education and Vice-President of Shantung Christian University.

*The Rev. R. Y. Lo, M.A., Ph.D. (Lo Ren-Yen):* Editor of the *Chinese Christian Advocate*.

*The Rev. Edwin Carlyle Lobenstine, B.A.:* Secretary of the National Christian Council of China.

*Miss S. Luella Miner, M.A., Litt.D.:* Missionary under the American Board of Commissioners for Foreign Missions.

*The Rev. F. W. S. O'Neill, M.A.:* Missionary under the Irish Presbyterian Mission Board.

*Yuk-Sam Tom, Esq., M.A., B.D.:* Secretary of the Kwangtung Synod of the Church of Christ in China.

*Miss Pao-Swen Tseng, B.Sc.:* Founder and Principal of I Fang Girls' College, Changsha.

*The Rev. Edward Wilson Wallace, M.A., D.D.:* Associate General Secretary of the China Christian Educational Association.

*Professor Francis Cho-Min Wei, M.A., D.C.L.:* Vice-President of Central China Christian University, Wuchang.

*The Rev. Hsing-Linn Yee, B.D.:* Evangelist in the Tsinan Presbytery of the Church of Christ in China.

*David Z. T. Yui, Esq., M.A., Litt.D.:* Chairman of the National Christian Council of China; General Secretary of the National Committee of Young Men's Christian Associations.

**BELGIAN CONGO.** *The Rev. Charles E. Pugh:* Congo Field Secretary of the Baptist Missionary Society, London.

**DENMARK.** *The Rev. Axel Malmström:* Member of the Danish Missionary Society Board.

*The Rev. F. W. Steinthal:* Missionary under the Santal Mission of the Northern Churches, India.

**EGYPT.** *Sheikh Metry S. Dewairy:* Sunday School Field Secretary for Egypt.

*Stanley A. Morrison, Esq., M.A.:* Missionary of the Church Missionary Society.

*President C. P. Russell, Ph.D., LL.D.:* President of Asyût College.

**ENGLAND.** *The Rev. W. Wilson Cash, D.S.O., O.B.E.:* General Secretary of the Church Missionary Society.

*Mrs. Parker Crane, M.A.:* Secretary of the London Missionary Society.

*James O. Dobson, Esq., B.A.:* Missionary Secretary of the Student Christian Movement of Great Britain and Ireland.

*The Rt. Rev. St. Clair George Alfred Donaldson, D.D., D.C.L., Lord Bishop of Salisbury:*

Chairman of the Missionary Council of the National Assembly of the Church of England.

*The Rev. George Herbert Harris, M.A.:* Editorial Secretary of the Church Missionary Society.

*Miss Mary V. Hunter:* Secretary of the Wesleyan Methodist Missionary Society.

*The Rev. Canon Oliver Chase Quick, M.A.:* Residentiary Canon of Carlisle Cathedral.

*The Rev. John H. Rüson, M.A., D.D.:* Secretary of the British and Foreign Bible Society.

*The Rev. Douglas H. G. Sargent, M.A.:* Secretary of the Church of England Zenana Missionary Society.

*Harry T. Silcock, Esq., M.A.:* Missionary Secretary of the English Friends.

*The Rev. Canon E. F. Spanton:* General Secretary of the Universities' Mission to Central Africa.

*The Rev. Canon A. D. Tupper-Carey, M.A.:* Organizing Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

*Axel Welin, Esq., C.B.E.:* Member of the Committee of the British and Foreign Bible Society.



- The Rev. Canon Garfield H. Williams, M.B., B.S., O.B.E.*: Secretary of the Missionary Council of the National Assembly of the Church of England.
- The Rev. C. E. Wilson, B.A.*: Foreign Secretary of the Baptist Missionary Society.
- ERITREA. *The Rev. Jonas Iwarson*: Chairman of the Conference in Eritrea, Evangelical National Missionary Society of Sweden.
- FIJI ISLANDS. *Mrs. Constance L. Lelean*: Missionary in the Fiji Islands.
- FINLAND. *Provost Matti Tarkkanen*: Director of the Finnish Missionary Society.
- FORMOSA. *The Rev. Duncan MacLeod, B.A., B.D.*: Missionary of the Presbyterian Church of England.
- FRANCE. *M. le Pasteur Daniel Couve, B.A., B.D.*: Director, Société des Missions Evangéliques de Paris.
- M. le Pasteur Pierre Durand-Gasselín, B.A., B.D.*: Memher, Société des Missions Evangéliques de Paris.
- Max Kallenbach, Esq., Ingenieur des Arts et Manufactures*: Memher, Société des Missions Evangéliques de Paris.
- Pierre Mirabaud, Esq., Docteur en Droit*: Treasurer, Société des Missions Evangéliques de Paris.
- GERMANY. *The Rev. Professor Karl Heim, D. Theol. et Phil.*: Professor of Theology at the University of Tübingen.
- The Rev. Carl Ihmels, D.Phil.*: Missions Director Leipzig Evangelical Lutheran Missionary Society.
- The Rev. Siegfried Knak, D.Theol.*: Missions Director of the Berlin Missionary Society.
- The Rev. Professor Julius Richter, D.Theol., D.D.*: Professor in the University of Berlin.
- The Rev. Martin Schlunk, D.Theol.*: Chairman of the German Missionsausschuss.
- Superintendent Gottfried Simon*: Member of the Board of the Rhenish Missionary Society; <sup>1<sup>st</sup></sup> Principal of the Theological School in Bethel.
- GOLD COAST COLONY. *The Rev. Arthur W. Wilkie, D.D., C.B.E.*: Secretary of the Scottish Mission in the Gold Coast.
- INDIA. *Professor E. Ahmad-Shah, B.Litt., M.A., M.L.C.*: Professor in Lucknow University.
- The Rev. S. K. Chatterji, M.A.*: Member of London Mission, Calcutta.
- Pandipeddi Chenchiah, Esq., B.A., M.L.*: Member of the Executive Council of the South Indian United Church.
- The Rev. Jashwant R. Chitambar, M.A., D.D.*: Principal of the Lucknow Christian College.
- Surendra Kumar Datta, Esq., B.A., M.B., Ch.B.*: National General Secretary of the Young Men's Christian Associations of India, Burma, and Ceylon.
- C. Frimodt-Möller, Esq., M.B., Ch.B.*: Medical Missionary under the Danish Missionary Society; Medical Superintendent of the Union Mission Tuberculosis Sanatorium in South India.
- The Rev. E. Stanley Jones, D.D.*: Missionary of the Board of Foreign Missions of the Methodist Episcopal Church.
- The Rev. K. R. Karunakar, B.A., B.L., B.D.*: Teacher in the United Theological College, Bangalore.
- K. K. Kuruvilla, Esq., M.A.*: Headmaster, Mar Thoma Syrian Seminary; Principal, Mar Thoma Theological Seminary.
- Miss Eleanor McDougall, M.A., Litt.D.*: Principal of the Women's Christian College, Madras.
- The Rev. John McKenzie, M.A.*: Principal of Wilson College, Bomhay.
- The Rev. T. Narasimhan*: Missionary in South India under the London Missionary Society.

- S. C. L. Nasir, Esq., B.A., B.T.:* Industrial Secretary of the Young Men's Christian Association of Nagpur.
- Miss B. Choné Oliver, M.D., C.M.:* Medical Missionary under the United Church of Canada Mission Board.
- K. T. Paul, Esq., B.A., O.B.E.:* General Secretary of the Young Men's Christian Associations of India, Burma, and Ceylon.
- P. Oomman Philip, Esq., B.A.:* Secretary of the National Christian Council of India, Burma, and Ceylon.
- The Rev. John Reid:* India Secretary of the Baptist Missionary Society.
- Miss Tara N. Tilak, B.A.:* Social Worker under a Joint Committee of the Young Women's Christian Association, the Missionary Settlement for University Women, the United Free Church of Scotland, and the American Marathi Mission.
- IRAQ.** *The Rev. Edwin E. Calverley, M.A., Ph.D.:* Educational and Evangelistic Missionary of the Arahian Mission.
- IRELAND.** *The Rev. Robert H. Boyd, B.A.:* Convener, Presbyterian Church in Ireland Foreign Mission.
- JAPAN.** *The Rev. William Arling, D.D.:* Secretary of the National Christian Council of Japan; Missionary in Japan of the American Baptist Foreign Mission Society.
- The Rev. Charles Wheeler Iglehart, D.D.:* District Superintendent in the Japan Methodist Church.
- The Rev. Michio Kozaki, M.A., B.D.:* Assistant Pastor of the Reinanzaka Church.
- Mrs. Ochiimi Kubushiro, B.D.:* National Secretary of the Woman's Christian Temperance Union of Japan.
- The Rev. Professor August Karl Reischauer, M.A., D.D.:* Member of the Japan Mission of the Presbyterian Church in the U. S. A.
- The Rev. Professor Senzi Turu:* Professor in the Theological Seminary of the Meiji Gakuin.
- Bishop Kogoro Uzaki, D.D.:* Bishop of the Japan Methodist Church.
- Pastor Sadajiro Yanagihara, B.D., M.A.:* Pastor of St. John's Church, Osaka.
- KOREA.** *The Rev. James K. Chung, M.A., M.Th.:* Korean General Secretary of the Korea Sunday School Association.
- Hugh Heung-Wu Cynn, Esq., M.A.:* National Secretary of the Young Men's Christian Association of Korea.
- Miss Helen Kiduk Kim, M.A.:* Dean of Ewha Woman's College.
- The Rev. William Arthur Noble, B.D.:* Member and District Superintendent, Korea Mission under the Board of Foreign Missions of the Methodist Episcopal Church.
- The Rev. Ju Sam Ryang, B.D.:* Chairman of the Korean National Christian Council; Superintendent of the Siberia-Manchuria Mission of the Methodist Episcopal Church, South.
- MADAGASCAR.** *The Rev. Lars Meling:* Missionary of the Norwegian Missionary Society.
- The Rev. Henri Randzavola.* London Missionary Society, Tananarive.
- MEXICO.** *Sr. H. T. Marroquín:* Secretary of the National Council of the Evangelical Churches of Mexico; Agency Secretary of the American Bible Society for Mexico.
- THE NETHERLANDS.** *Baron C. W. Th. van Boetzelaer van Dubbeldam, D.D., Member of Parliament:* President of the Netherlands Missionary Society; formerly Missions Consul in the Netherlands Indies.
- The Rev. Joh. Rauws:* Director of the Cooperating Missionary Societies in the Netherlands; Secretary of the Commissie van Advies (Dutch Council).
- NETHERLANDS INDIES.** *The Rev. H. A. van Andel, D.D.:* Missionary, Gereformeerde Kerken, Solo, Java.
- T. S. G. Moelia, Esq.:* Educationalist; Member of the Netherlands Indian Volksraad.

- The Rev. B. M. Schuurman*: Missionary of the Nederlandsch Zendelingenootschap; Teacher in the Theological Seminary of the Dutch Mission in East Java.
- NEW ZEALAND. *The Rev. David Calder, B.A.*: Secretary of the National Missionary Council of New Zealand; Dominion Secretary of the British and Foreign Bible Society, New Zealand.
- The Rev. David Craig Herron, M.A., M.C.*: Pastor of St. David's Church, Auckland.
- NIGERIA. *The Rt. Rev. Adolphus Williamson Howells, D.D.*: Assistant Bishop in Nigeria.
- NORWAY. *The Rev. Einar Amdahl*: General Secretary of the Norwegian Missionary Society.
- The Rev. Albert G. Lunde*: Chairman of the Norwegian Mission in China.
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Volume 4. The Christian Mission in the Light of Race Conflict.

Volume 5. Christianity and the Growth of Industrialism in Asia, Africa, and Latin America.

Volume 6. The Christian Mission in relation to Rural Problems.

Volume 7. International Missionary Coöperation.

The addresses delivered at the Jerusalem Council Meeting will be published either in the seven volumes named above or in a separate volume.

These seven or eight volumes will be published in the early autumn of 1928. Advance orders will be accepted up to September 1, 1928 at a specially reduced price of \$5.00 or 20 s. for the complete set. Full payment should accompany all orders. Price on publication will be \$7.00 or 25 s. net.

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### A SUPER-UNIVERSITY.

At last the dream of Dr. ABRAHAM FLEXNER has come true. The interpretation of it was made in his book on "Universities American, English, German" two years ago:

Progress might be greatly assisted by the outright creation of a school or institute of higher learning, a university in the post-graduate sense of the word \* \* \* a free society of scholars—free because mature persons, animated by intellectual purposes \* \* \* left to pursue their own ends in their own way \* \* \* a seat of learning devoted to higher teaching and research.

It has not taken to itself the name of "university," which now embraces a multitude of varying types of institutions whose leaves are fair, whose fruit is much, whose meat is for all and whose greatness reaches to the heavens. Dr. FLEXNER would not condemn them to the fate of the tree that grew in NEBUCHADNEZZAR'S dream, but would see a university without the pressure of undergraduate and vocational activities springing from the same roots—an "institute" beginning with two or three men of established eminence in fundamental disciplines and looking to the addition of "schools" as the men are found to lead and to verge for more of truth.

There is no doubt a place for such an institution in America, as there was and is for the Collège de France, with its motto "Docet Omnia," in Paris. It stands only a few steps from the Sorbonne, yet is entirely "unconnected" with the University of Paris, whose motto might well be "Docet Omnes." The American university, fortunately for democracy, opens wide its doors to the many. This new Institute proposes to admit only the few, selected from the many, to join the scholars of "superior wisdom and capacity" in the unending quest for the "all" in their chosen fields. It may well be called a super-university in that its teachers and students are a small group of seekers in the van, precursors, as were President GILMAN'S four university pioneers at Johns Hopkins, with their few students.

President LOWELL, in discussing the founding of Johns Hopkins, said that President GILMAN would have done better to confer no degrees, if the main object was to develop original thinkers, "men expected to contribute deeply to knowledge, who cannot be very numerous in any generation." It is understood to be the purpose of the Institute not to confer degrees—habitually at any rate—but simply to give opportunity to the most promising and earnest advanced students, under the ablest scholars and scientists, to push beyond the present limits of human

ie knowledge. The universities gener-  
 2- ally must welcome such an institu-  
 e tion as a special source of supply for  
 0 their teaching forces, and Princeton  
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 r. near its own democratic doors a  
 ig place where, as President WILSON  
 e- once said in describing the perfect  
 ly place of learning, "calm science  
 n- "may sit ascetic, not knowing if the  
 es "world passed, if only the truth  
 he "came in answer to her prayer."

le The Institute will not carry in its  
 re title the memory of its founders, but  
 n they are to be congratulated upon  
 e seizing such an opportunity to estab-  
 3 lish and perpetuate such a Fellow-  
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**GOOD WORK WELL DONE.**

Deserved congratulations have  
 been given to Dr. SHIRLEY WYNNE  
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## ASKS FOR NEW IDEA OF GOD.

**Dr. Coffin Says Present Symbolism Does Not Meet Man's Need.**

The conception of God as the symbol of man's material progress is no longer in harmony with the temper of mankind, which now wants to regard God as a leader towering far above the strifes and difficulties currently besetting the world, the Rev. Dr. Henry Sloane Coffin declared in a sermon yesterday morning in the James Memorial Chapel of the Union Theological Seminary, Broadway and 120th Street.

"The human conception of God does not appeal today," Dr. Coffin said. "We cannot worship what we already have; we are too disgusted with things as they are for that. 'Give us a God unlike man, with a wisdom and justice that we do not see in the current spirit of humanity,' is the current longing of our time. Men crave a God who is patently different. When Jesus came it was not his likeness to them that struck men. He startled them, He baffled them. He either made them furious or left them adoring Him."

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higher values by "the foolish intellectual war proclaimed in the early days of the Darwinian theory between science and religion," and that there was really no more clash between the two than between an architect's drawing of Venice and a picture of Venice by Turner.

Dr. Merriam said the university of the future should develop along lines of giving high place to spiritual values.

"Where the spiritual tends to diminish in significance," he added, "growth and joy of life decline. The problem of the university of the future, so far as it concerns the spiritual, will relate in part to appreciation of relative values, in part to things which are really fundamental in life of the moment, and especially to that which connects itself with continuing development."

The modern world needs a return to spiritual values, according to Alfred Noyes, the British poet, who addressed the conference on "The University and Spiritual Values," at which President John Campbell Merriam of the Carnegie Institution, Washington, presided, and Dr. William Ernest Hocking, Professor of Philosophy at Harvard, also spoke.

Mr. Noyes's remarks led to a spirited discussion which continued throughout the day's sessions, with more than one college or university professor or president agreeing with the poet that modern specialized education "has given us so many trees to look at that we are not only blind to the woods but have almost ceased to believe in their existence." The poet also found support for his thesis that the modern world needs a synthesis, or ingathering and integration, of the various specialized forms of knowledge into a unified whole.

#### Sees "Nobler Faculties" Ignored.

"We have followed the road of inductive reason," said Mr. Noyes, "rightly enough for certain temporal purposes, and devoted ourselves to analytical methods, forgetting that the intellect and spirit of man have other faculties, nobler and more profound, more essential to a full life than anything that inductive reason can give us, faculties that are concerned, not with the temporal, but the eternal.

"The analytical specialist, in every department of thought, has been leading the world along a diminishing road, which eventually runs out into nothingness. Science has accomplished marvels for the material comfort of mankind, but it has been divorced from philosophy and it has misled the world by suggesting in direct defiance of its own maxims that the greater values can be produced by the less."

Mr. Noyes said great harm had been done in the destruction of the

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1 On Longman as a worker. Conf. & Chn.

John v. 17 ix. 4 v. 24, 36 v. 34

Mark vi. 5

John xvii. 4

John xiv. 17

7 A head worker - the a teacher

8 Longman like an - busy, busy?

2 My faith worker - 9 work

4 The work that do have within of me

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6 I have finished the work

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Act. xv. 38

I Cor. ii. 13, 14 ix. 1 Phil. ii. 30

John vi. 4 Phil. ii. 12

I Thm. iv. 11

1 Give a good example

3 That work out with the work

6 My main work must be manifested

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2 Give a good example in the work

4 Chn. as to the worker John ix. 4 "Go"

"xix. 12"

3 How the length of time Act. xiv. 7, xiv. 7  
Paul's last work xix. 20  
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5 How the relation of work & growth - life = growth.

What kind of work is necessary? 2 months of 1 in 10. Be of religious, Hydr.

2 Prayer

4 Attempts to work for us. Shows all the tables

3 Bible study & messages. R. H. Johnson. Shows it a good one

1. First rule - John vi. 17. Study of our work as a good practice. Bidden with Paul.

6 Work not a means thing. It is duty to do it. In form of prayer.

7 Study for work in work. v. 1, 2, 3, 4, 5.

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Long - work must finish.

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Brown from his work

Mark II, 28

"The Son of Man"

ROBERT E. SPEER  
ENGLEWOOD, N. J.

Extract from THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST, by H. P. Liddon, D.D.,  
(Lecture Series) Lecture I, page 8.

"He is, in a special sense, the Son of Mankind, the genuine offspring of the race. His is the Human Life which does justice to the idea of Humanity. All human history tends to Him or radiates from Him. He is the point in which humanity finds its unity; as St. Irenaeus says, He 'recapitulates' it. He closes the earlier history of our race; He inaugurates its future. Nothing local, transient, individualizing, national, sectarian, dwarfs the proportions of His world-embracing Character; He rises above the parentage, the blood, the narrow horizon which bounded, as it seemed, His Human Life; He is the Archetypal Man in Whose presence distinctions of race, intervals of ages, types of civilization, degrees of mental culture are as nothing."

"In the autumn of 1861 the following poeter appeared in bold type on the hoardings of East London: (1881-1905)

THE BURIED LIFE

"There is a poem on 'The Buried Life' of which I am often reminded. Your lives are busy, useful, honest; but your faces are anxious, and you are not all you want to be. There is within you another life, a buried life, which does not get free. In old days it got free through old forms of religion, and then men had peace, and were not afraid of anybody or anything. We cannot go back to the old forms -- they are gone with the old times and in presence of the new learning of our days. Many, therefore, have given up religion altogether, and carry about a buried life. It is buried but it is not dead. When it really hears God's voice it will rise. Men will live spiritual as well as honest lives. They will rest on some One greater than themselves and have peace. I don't think this life will be stirred by excitement or by irrational preaching - and not always by rational preaching; I believe that in the quiet of a place full of good memories, in the sound of fine music, in the sympathy of fellow seekers, we may better wait God's call. St. Jude's Church in Commercial Street will thus be open from 8:30 to 9:30 on Sunday evenings. Will you come and give yourself even ten minutes? It may be that, as you listen to the silence, to the music, or to the worship of others, God will speak, and that the buried life will arise, and that you will have peace." (Ibid, page 272)

Extract from Life of Canon Barnett, page 264:

"1889 -In our dealings with individuals, we should remember more consciously their ideal selves - the Christ in them .... Few realize that in the individual there is a buried life, a life which can think and love, and that the only end worth achieving is the release of this life from beneath its load of selfish, mean cares .. If we would remember the Christ which is in all men, the memory would largely affect our dealings with them. Respect for others implies taking them at God's valuation, and they who see others as God sees them, speak of them and to them in a different language...The self which aspires, loves and thinks, though it is hidden, is the real self of each one of us."

\*\*\*\*\*

"In their religious perplexities many sought Mr. Barnett's guidance.

'He that doeth His will shall know of the doctrine, whether it be of God,' was often offered as a light to those who were walking in darkness; while for others he adopted the principle which dominates Japanese pictures -- the art of leaving out.

"Sweeping aside the confusing and the non-essential, he brought the seekers after Truth face to face with the bed-rock of Humanity and Divinity. Faith in the power of love; dependence on ideal good; reality of spiritual life; freedom of perfect service; the eternity of righteousness; Love of God, Grace of Jesus Christ, Fellowship of the Holy Spirit, these were the eternal facts on which he rested and to his mind religious truths were ever evolving and developing. He wrote:

'Where two or three are gathered together, there Christ is. Where two talk earnestly, as did they who walked to Emmaus, of the 'things which have happened,' and commune together of all their meaning, a third is always present though their eyes be holden. The third is the Ideal of the age, the Christ that is to be. I can imagine how the Ideal of this age might be declared, how the one purpose to which all things move might be shown, how human life might be transfigured, and the future made manifest, as the image of Christ, full of knowledge and love. Among us, as we sit at ease and count them great who are served, once more appears the figure of One that serveth. When we acknowledge Him to be our Master, and follow Him, then we shall eat and drink at the table of peace and sit on thrones of knowledge.' "(Ibid, page 270)

Extracts from LECTURES ON THE STUDY OF HISTORY, delivered in Oxford, 1859-1861, by Goldwin Smith, M. A., Regius Professor of Modern History in the University of Oxford, Harper & Brothers, Publishers, Franklin Square, New York City, 1866.

"Humanity, as it passes through phase after phase of the historical movement, may advance indefinitely in excellence, but its advance will be an indefinite approximation to the Christian Type. A divergence from that type, to whatever extent it may take place, will not be progress, but debasement and corruption. In a moral point of view, in short, the world may abandon Christianity, but it can never advance beyond it. This is not a matter of authority, or even of Revelation. If it is true, it is a matter of reason as much as anything in the world.

"There are many peculiarities arising out of personal and historical circumstances which are incident to the best human characters, and which would prevent any one of them from being universal or final as a type. But the Type set up in the Gospels as the Christian Type seems to have escaped all these peculiarities, and to stand out in unapproached purity as well as in unapproached perfection of moral excellence." (Lectures on the Study of History, Goldwin Smith, Chap. on "Supposed Consequences of the Doctrine of Historical Progress," p. 131 f.)

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"The Christian Type of Character, if it was constructed by human intellect, was constructed at the confluence of three races, the Jewish, the Greek, and the Roman, each of which had strong national peculiarities of its own. A single touch, a single taint of any one of those peculiarities, and the character would have been national, not universal; transient, not eternal; it might have been the highest character in history, but it would have been disqualified for being the ideal. Supposing it to have been human, whether it were the effort of a real man to attain



moral excellence, or a moral imagination of the writers of the Gospels, the chances, surely, were infinite against its escaping any tincture of the fanaticism, formalism, and exclusiveness of the Jew, of the political pride of the Roman, of the intellectual pride of the Greek. Yet it has entirely escaped them all." (Ibid, page 134)

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"Not only the fellow-countrymen, but the companions and apostles of Christ were, by the account of the Gospels, imbued with that Jewish patriotism, the fanatical intensity of which disgusted even the ancient world. They desired to convert their Master into a patriot chief, and to turn his universal mission into one for the peculiar benefit of His own race. Had they succeeded in doing so, even in the slightest degree -- or, to take a different hypothesis, had those who constructed the mythical character of Christ admitted into it the slightest tinge of a quality which they could hardly, without a miracle, distinguish from a real virtue -- the time would have arrived when, the vision of man being enlarged, and his affection for his country becoming subordinate to his affection for his kind, the Christian type would have grown antiquated, and would have been left behind in the progress of history toward a higher and ampler ideal. But such is not the case. A just affection for country may indeed find its prototype in Him who wept over the impending destruction of Jerusalem, and who offered the Gospel first to the Jew, but His character stands clear of the narrow partiality which it is the tendency of advancing civilization to discard. From exaggerated patriotism and from exaggerated cosmopolitanism the Christian Example is equally free." (Ibid, p. 135 f.)

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"Cast your eyes over the human characters of history, and observe to how great an extent the most soaring and eocentric of them are the creatures of their country and their age. Examine the most poetic of human visions, and mark how closely they are connected, either by way of direct emanation or of reaction, with the political and social circumstances amidst which they were conceived; how manifestly the Utopia of Plato is an emanation from the Spartan commonwealth, how manifestly the Utopia of Rousseau is a reaction against the artificial society of Paris. What likelihood, then, was there that the imagination of a peasant of Galilee, would spring at a bound beyond place and time, and create a type of character perfectly distinct in its personality, yet entirely free from all that entered into the special personalities of the age; a type which satisfies us as entirely as it satisfied him, and which, as far as we can see or imagine, will satisfy all men to the end of time." (Ibid, page 137 f.)

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"The essence of man's moral nature, clothed with a personality so vivid and intense as to excite through all ages the most intense affection, yet divested of all those peculiar characteristics, the accidents of place and time, by which human personalities are marked -- what other notion than this can philosophy form of Divinity manifest on earth?" (Ibid, page 139)

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"But here again history, taking a broad view of the facts, finds a sufficient answer to the question whether Christendom is likely to perish under mere historical objections. In all that has really created and sustained Christendom there is nothing which rests on historical evidence alone. That which has created and sustained Christendom has been the Christian idea of God as the Father of all, the spiritual life supported by that idea, the Character of Christ always present

as the object of Christian affection and the model for Christian imitation, and the Christian doctrine of the immortality of the soul. The fact of the Resurrection itself, like the immortality of the soul of which it is the pledge, rests on other than mere historical evidence. It rests in part on the doctrine, cognizable by reason, independently of historical evidence, that, from the intimate connection between death and sin, a perfectly sinless nature, such as that of Him who overcame the grave, could not be holden of death." (Ibid, page 160 f.)

CONFERENCE ON THE MISSIONARY SITUATION IN CHINA.

June 14th and 15th, 1927

\* \* \* \* \*

The Conference is called by the "Consultative Group on the China Situation" appointed by the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

The North American Missionary Boards working in China have been invited to send their members and officers and missionaries on furlough from China to this Conference.

The Chairman of the Conference will be Dr. Wm. I. Chamberlain.

SUGGESTED PROGRAM.

Tuesday Evening, June 14th, 1927.

Place: - National School of the Y.W.C.A., 135 East 52nd Street, New York.

(The hours will be daylight saving time).

6 P.M. Dinner - \$1.25 per person, to be paid at the dinner.

7 - 9.30 P.M. :-

- The Present Missionary Situation and Outlook for the Immediate Future.
- Rev. J.H. Franklin, D.D., Secretary of the American Baptist Foreign Missionary Society. (20 minutes)
- Rev. E.C. Lebenstine, Secretary of the National Christian Council of China (20 minutes)
- Rev. Joseph Beech, D.D., President, West China University (20 min.)
- Statements by several missionaries recently returned from China.

Wednesday, June 15th, 1927.

Place: - Assembly Room, Presbyterian Building, 156 Fifth Avenue, N.Y.C.

9.30 A.M. - 12.30 P.M.

1. Missionary Work in China. (Discussion covering the following or other related questions).
  - (a) What changes have taken effecting the future character of missionary work?
  - (b) What is the effect of these changes on the scope, function, and policy of Christian Missions in China at the present time and in the near future? What change in emphases between different lines of work?
2. Missionaries in China. (Discussion covering the following or other related questions).
  - (a) What changes have taken place affecting the status of missionaries?
  - (b) What is the effect of these changes on the number of missionaries needed?
  - (c) What effect on the type or character of missionaries?
  - (d) What of the training required? How can better training be provided?
  - (e) Is it necessary to arrange for some missionaries to retire now? If so, how?
  - (f) What policies should be adopted regarding the return (a) of furloughed missionaries and (b) the appointment of new missionaries at the present time?
  - (g) What policies should be adopted regarding furloughed missionaries detained in this country?

3. Missionary Property in China. (Discussion covering the following or other related questions.)

- (a) What policies are to be adopted to provide for the losses resulting from military occupation or from mobs? (1) Mission Property? (2) Church property? (3) Personal property of missionaries? (4) Personal property of Chinese Christians in the service of missions?
- (b) Is it possible or desirable to reach agreement regarding government indemnities?
- (c) What policy should be adopted with reference to the possible transfer of property to Chinese control? To Chinese ownership?
- (d) What should be the policy with reference to the provision in the near future for new property?

2.30 - 5 P.M. (same place) Discussion continued.

4. The registration of schools.

- (a) What should be the attitude of the Boards with reference to the registration of schools at the present time?

5. Missions and Politics. (Discussion covering the following or other related questions).

- (a) What position is the missionary to take with reference to China's domestic politics?
- (b) How can missionaries and boards help in connection with the unfolding international political situation?

6. The Situation in America.

- (a) What needs to be done to aid the membership of the North American churches in understanding the situation in China and to enlist their continued and increasing support of missions in China?

4:30 P.M. - Facing the Future: - Dr. Robert E. Speer has been invited to close the conference.

Adjournment.

- Notes: -
1. The conference will be free to omit some of the questions suggested above, and to introduce others.
  2. Nobody has been appointed to open the discussions on Wednesday, and all the time will be given to discussion by the Conference.
  3. No attempt will be made to vote on resolutions or to adopt "findings". The "Consultative Group" will prepare a statement summarizing the discussions of the Conference which will be sent to all the Boards working in China.
  4. It is recommended that the April number of "The Chinese Recorder" should be read by all attending the Conference in preparation for it.

(The above program was prepared by the "Consultative Group" at its meeting on June 2nd, 1927.)

A.L. Warnshuis,  
Secretary.

N.B.

Each Board is requested to send information immediately regarding the number of persons who will come to the dinner, if that has not yet been done.

A.L.W.

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A Search for a True & True Policy for the Mission of Spain

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Memoriale deo & Regi Cant

Cathedral. 9<sup>th</sup> 28, 1929



# THE INQUIRY

Occasional Papers Published on the Top  
Floor of 129 East 52d Street, New York

VOL. V, No. 5



MAY, 1929

## Bishop Brent and the Inquiry

**A** GAIN we deplore a personal loss which cuts deep. Bishop Charles Henry Brent was chairman of the Inquiry's National Committee through the greater part of its life. In spite of his illness, in spite of many enforced absences, and in spite of many other claims on his time, he kept in constant touch with the officers of the Inquiry, gave wise counsel on matters of policy, and personally helped to advance some of those projects in the field of international and interracial relations which were matters of special concern to him. The cabled news of his death in Lausanne reached the Inquiry office on the same day as a letter, written at the American Embassy in London, to arrange for a meeting in New York in the second week of May. A few weeks before, he had written appreciatively of the February number of these Occasional Papers (which, with other material for the study of the Kellogg Peace Treaties, contained an extract from his great sermon at Canterbury Cathedral in November) and requested that future issues be regularly forwarded to the American ambassador in London.

Bishop Brent, then, was not a figurehead of the Inquiry. Indeed, he expressly prevented the formation of any such opinion of his relation toward the enterprise by adopting for himself and for the other officers the rule of anonymity from which they are only now occasionally departing under the force of circumstances. He was afraid that people but partly convinced of the necessity for this common effort of citizens might be enticed to join by the reputation of the leaders. To Bishop Brent the Inquiry was but one of many instruments serving a cause which he had deeply at heart—which so possessed him and inspired him as to make him, in the estimate of many, the most broad-minded American churchman of his time.

We cannot here review what the word and example of this great churchman have meant to his country in peace and in war, in the humble concerns of parish life and in the incipient formation of an international consciousness of right and wrong. We can here testify only to the particular values which he helped to realize through the instru-

mentality of a single agency of study and understanding. This aim he happily summarized in a passage which occurs in one of his letters to the executive secretary of the Inquiry:

There is one thing which, I think, ought to be stressed. We assume that men are eager to know what is in the minds of other men differing from them, and that justice and the love of truth will be the dominating factors in all our groups. This need not interfere with the convictions of any one, and sometimes it will result in sharp difference rather than in unification. None the less, we must assume that no man will go to one of these conferences, or share in them, without a determination to learn what is in his brother's mind and to appraise its value, regardless of what it may mean to himself and his own position. That to me is the root of the whole matter.

Bishop Brent was the ideal chairman at gatherings where sincerely felt convictions clashed. Not by efforts suavely to guide the discussion into "safer" channels, but rather by himself contributing some element which would raise the controversy to a higher level of common truth-seeking, did he succeed on more than one occasion to produce a sense of fellowship in an atmosphere charged with emotion. His methods varied. One time he would introduce a personal experience—usually from his close contact with all sorts of men and their problems in the Philippines—which brought the subject from the sharp heights of theoretical controversy to the homelier fields of every-day reality. Another time he would suggest a concern which the disputants seemed to have overlooked—a concern always with values at least as pertinent and vital as those which had previously entered into the discussion. Thus, one of his frequent preoccupations was with the effect of some proposed action on youth. At one meeting of the executive committee, the minutes record his saying:

What concerns me is how to get our Inquiry method into the minds of our young people. I am more than gratified to see that it is getting into their minds, and without their becoming acquainted with this fact. We do not want them to be self-conscious, as we are now; we do want them to be dispassionate in their approach.

Incidentally, this recognition of exaggerated self-consciousness as a danger to the effectiveness of an essentially educational movement he frequently voiced, usually in association with a personal example of ways in which a cause may be taken very seriously but personal feelings with a sense of humor.

My one feeling, he wrote from Paris in 1926, about the method of the Inquiry is that we are so self-conscious that we are in danger of losing sight of our purpose. That is to say, our technique seems to attract too much of our attention. However, I may be wrong. I have great belief in the Inquiry, and it has taught me a tremendous deal.

When dissension arose, in 1924, as to the future scope of an enterprise which, launched with the name of the National Conference on the Christian Way of Life, had discovered for itself an even larger scope than that, he chose to disregard his personal sympathies with those who desired the retention of an avowedly Christian basis for the movement, in order to carry yet farther the fruitful cooperation which it had initiated between believers and unbelievers, equally sincere in their search for the good life. The following paragraphs from a letter written at that time show, as few other single acts perhaps, the full stature of this spiritual leader:

It seems to me that there is little or no conflict in the two apparently conflicting assumptions. Christianity is a poor business if it is not ready to stand every test. While, I believe, the very name of the Inquiry indicates that it will result in a Christian way of life applied to modern conditions, I should deprecate any side-stepping or any failure on the part of those who stand for the Christian position to meet the most searching investigation. I have steadfastly and always contended that there is no real conflict between science and the essence of Christianity. This may have begun as a theory, but the further I go and the larger knowledge I gain of the content and progress of science, the clearer it becomes to me that they are allies and friends.

I find no fault with those who approach the Inquiry with a degree of agnosticism or even antagonism, provided, of course, that they are prepared to treat their own premises with the same readiness for criticism as the rest of us are in relation to Christianity.

It is sheer nonsense for anybody to say that he approaches a question without prejudices and without a definite premise. Some men may be conceited or blind enough to think that they do so. In my judgment, those who cannot at the moment approach the world of today with a conscious philosophy will do themselves and the truth a great service by some self-searching and honest inquiry into motives and convictions before proceeding further. A man without a bias is not a man.

I am particularly impressed by Mr. Herbert Croly's proposal for a study of the spiritual regimen by which to realize a more dynamic personal religion. In the category of vital needs this stands almost at the very top.

Bishop Brent thus combined a completely socialized outlook with a never waning insistence upon the need for individual regeneration. He differed from many of his contemporaries who had the same concern in that he distinguished from the aim of self-perfection the modes of achieving it—which, to some extent, must be social. Moreover, while conscious of the need to touch the deepest emotional springs of desire, he warmed up to the aims of the Inquiry precisely as he himself learned to recognize the part which an intellectual approach might play in translating a flaming righteousness into effective action.

At a meeting of a number of Inquirers in Buffalo, in

the spring of 1928, when the continuance of the Inquiry was under discussion, Bishop Brent remarked with great emphasis: "What we must discover is whether the mood and method of Inquiry have really become permanent elements in American life. If our work is not yet done we have no right to end the organization even though we have announced that we hoped to wind up next year." Another Inquirer remarked: "Yes, we have no right to end the Inquiry before our task is ended unless we are able to get other organizations to carry on in our place." "That is true," said Bishop Brent, "but I am not yet convinced that any one organization or any group of organizations is yet ready to carry forward and bring to completion that which is most essential in the Inquiry."

The Bishop continually experimented in the application of new techniques. To one who congratulated him on his success as arbitrator in an industrial dispute he said, "I am not trying to play the part of an impartial chairman by holding myself aloof from the issue as a judge would; but rather, I am trying to apply the Inquiry's method of getting both parties to understand more clearly what they essentially want."

But even before the existence of the Inquiry he frequently commented upon the need for new forms of truth seeking. Thus, in a prefatory note, he wrote:

It is no kindness to impose upon searchers for truth the tyranny of a static definition. . . . Whatever infallibility there may or may not be, there can be none of definition. A progressive definition, an attempt, in modest spirit, to add a new link to a continuous chain of expression, coming and going like the lights and shadows of an endless day, introduces thought into fresh activity and splendid freedom.

The development of better techniques of a joint thinking through difficult problems appeared to him an urgent need:

Probably few of us realize that we are proposing a revolution in the way of thinking. What we are doing is not going to take root very quickly among the rank and file. We must be content if we make rather slow progress. Ours is such a dispassionate approach that it challenges everything. . . .

I am tremendously struck with the value of this approach in my own life and as I see it growing in conferences—not by direct or indirect influence of this Inquiry, but because it points to the next stage in the thinking of the world. We are in the position of those who put that new approach into scientific terms and are applying it accordingly.

Lastly, Bishop Brent's leadership was of such nature that his long absences and his final departure scarcely lessen the influence of his beautiful spirit. Characteristically, the monument which, knowing the seriousness of his illness, he desired to have erected as an expression of his friends' remembrance, is an educational foundation on behalf of a small, almost forgotten people in the hills of Luzon, a foundation which will be missionary in aim—not in the sense of converting those somewhat primitive Mohammedans to a specific Christian creed but in that of bringing to them the love and fellowship of any and all humble believers in the sanctity of life. What he wrote on behalf of the Moros in Luzon, he might have written on behalf of the despised and neglected anywhere:

We shouldn't go in there with any ulterior motive; no other motive is needed than to live what we believe to be the highest type of life, and where we will show kindness and friendship and desire to serve on such practical terms that the people will not fail to understand.

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regarded, both by the teachers and the pupils of the Seminary, it is judged proper to make a summary and explicit statement of it.

"It is to form men for the Gospel ministry who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fullness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety and Gospel order.

"It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that *need not be ashamed*, being qualified *rightly to divide the word of truth*.

"It is to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning: believing that religion without learning, or learning without religion, in the ministers of the Gospel, must ultimately prove injurious to the Church.

"It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our country, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favourable to its growth, and by cherishing and regulating its ardour; literature, by affording favourable opportunities for its attainment, and by making its possession indispensable.

"It is to provide for the Church men who shall be able to defend her faith against infidels and her doctrine against heretics.

"It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it as their highest honour and happiness to win them to the Saviour, and to build up their several charges in holiness and peace.

"It is to promote harmony and unity of sentiment among the ministers of our Church, by educating a large body of

Handwritten notes in the left margin:  
 The Confession, Catechisms, &c.

them under the same teachers and in the same course of study.

"It is to lay the foundation of early and lasting friendships, productive of confidence and mutual assistance in after life among the ministers of religion; which experience shows to be conducive not only to personal happiness, but to the perfecting of inquiries, researches and publications advantageous to religion.

"It is to preserve the unity of our Church, by educating her ministers in an enlightened attachment not only to the same doctrines, but to the same plan of government.

"It is to bring to the service of the Church genius and talent, when united with piety, however poor or obscure may be their possessor, by furnishing, as far as possible, the means of education and support without expense to the student.

"It is to found a nursery for missionaries to the heathen, and to such as are destitute of the stated preaching of the Gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.

"It is, finally, to endeavour to raise up a succession of men, at once *qualified for* and thoroughly *devoted to* the work of the Gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require."



February 3, 1931

Rev. Arthur J. Brown, D.D.,  
136 Fifth Avenue  
New York City

My dear Dr. Brown:

Your letter of January 18th to the Trustees of the Church Peace Union with its enclosed "Suggested Statement on Disarmament" has been received. I had received also the preceding communication submitted by your committee with the statement that "the sole responsibility for the opinions expressed was accepted by the last signer," Professor Hull. Both statements are excellent. I gather that the only substantial difference between your statement and the position of the majority of your committee on one hand and Dr. Hull's statement and position on the other, is in Dr. Hull's explicit declaration in favor of "total" disarmament by international agreement, if possible; by national example if necessary.

When the matter came up for discussion at the last meeting of the Trustees I associated myself with Dr. Hull's position, and I would like to do so now. I would drop, however, the words "if necessary" and make the statement for disarmament by the United States unconditionally.

Before setting forth the reasons for this view two or three explanatory statements should be made.

1. I am not taking this position because of pacifist principles; I gather that the essence of pacifist principle is the conviction that it is wrong to use force against wrong. I do not hold this conviction. I believe that there may be circumstances in which it is right to use force against wrong.

2. I believe in the maintenance both of a national and of an international police force, equipment for this purpose, though it hardly deserves the name of armament in our present use of that term, I believe to be necessary.

3. The economic adjustments involved in disarmament will require time and patience and we must face this requirement honestly.

Some of the considerations in support of the radical view which I have expressed are as follows:

1. Armaments are futile to prevent war or to protect the peoples relying upon them. They have prevented no wars in history: they are not preventing war fears today. On the contrary, they continually stamp the war pattern on men's minds and constitute a perpetual threat to peace.

2. They put all weaker nations at the mercy of the stronger irrespective of rights and moral equities.

3. They inevitably involve rivalry and competition. If security depends on armament then only he is secure who has the largest armaments, and they must be larger than any possible combination that may be feared against them.

4. If treaties can prevent such rivalry and competition then they can prevent war; if they can be trusted to reduce armaments they can be trusted to destroy them.

5. The whole policy of armaments is suicidally uneconomic. They waste energy and wealth. They can be economically defended only on the same principle/which window-breaking can be defended as helpful to industry. They lay a colossal burden of taxation upon all human toil and toilers. They are constantly changing and it is open to question whether the enormous outlay upon them today is not sheer waste even from the point of view of their defenders. Many forms of armament are super-annuated and out-of-date before they are completed.

6. History proves that armaments are useless and unnecessary. Not only have they never prevented any war but wars have been avoided without them. The longest international boundary in the world has been a boundary of peace for more than a century with no reliance on armaments whatsoever. No small nation enjoys peace because of its armaments. Nations with no armaments live at peace and in security.

7. Armaments promote the delay and prevent the building up of the instrumentalities for the peaceful settlement of international issues. The mere existence of armaments, except such a police force as I have suggested, is an obstacle and threat to the development of agencies like the World Court and the League of Nations.

8. Armaments perpetuate old, false and impossible ideas of sovereignty and national right.

9. They discredit and repudiate our own national honor and the good faith of the nations expressed in the adoption of the Kellogg peace pact, rejecting war as an instrument of national action. To declare that we will not go to war and at the same time to prepare for war is a moral anomaly. The answer that we are only preparing for defense is an untenable answer.

10. There are other modes of action that can be substituted for armaments and that are vastly more effective. Sir Thomas Holland pointed this out in his address on "Minerals and International Relations," two years ago in which he demonstrated that no nation can go to war alone and that no nation can live at peace alone.



11. The whole idea of war and of preparing for war has not become barbaric and antiquated. We do not condemn our fathers for all the wars in which they were engaged but we ought to condemn ourselves for our folly and stupidity today. The people of the world have common interests and not conflicting interests. We do not hate one another. The great masses of mankind know themselves to be members of a single human family in that we want to find the rational road of peace and not to waste the best of human life and the wealth that has been won by human toil in war and slaughter. We need the colossal energies which armaments consume for the constructive work of building a happy and healthy and beautiful world.

12. We ought to disarm because disarmament is right and rational. Your own admirable paper sets forth conclusively the folly and wrong of armaments. Why then maintain them? If other nations want to go on with the folly and wrong of them, bearing their intolerable burden and paying the cost of their enormous waste, why should the United States shackle herself to such a chain-gang. Your paper proves that armaments are foolish and wrong. On what ground then should the United States maintain them? They cannot be made wise and right for us when they are foolish and wrong for everybody.

The fundamental question is as to whether the United States will be rational and righteous enough to do what ought to be done and what it will be to her interest and advantage every way materially and morally to do it. I am reminded of a story in the biography of Franklin D. Lane. He tells of a discussion at the White House when Mr. Roosevelt was President. Mr. Lane was at the time a member of the Interstate Commerce Commission and there were present at the conference beside Mr. Roosevelt, Mr. Root, Mr. Taft, Mr. Bonaparte, Mr. Kellogg, and I think one or two others. After some discussion Mr. Roosevelt's advisors were divided three against three. Mr. Taft had not spoken and Mr. Roosevelt turned to him and asked him his opinion as to the proposal under consideration. "Well," said he, "what do you think?" "It is right, isn't it?" Mr. Taft replied, "Well then, damn it, do it."

Sooner or later some people will have to speak out directly and unflinchingly on this subject. They may be laughed at but the real object of derision to our children's children will be our armaments and not those who would turn the energies and expense involved in them to ~~the~~ rational and constructive human uses.

Very faithfully yours,

that "a large portion of the human race—how large we do not at present know—is incapable of self-government and therefore unfit for liberty." We deceive ourselves if we "walk by faith in the wisdom of the irrational majority." I do not share these misgivings. Pessimism for pessimism, I would rather accept the old theological doctrine of total depravity than the current psychological dogma of universal though mild insanity. There was a way of escape from total depravity; but this alleged irrationality seems to be incurable.

No, the goal of Protestantism is not impossible. It is high but not too high. It is difficult, but worth

what it costs. And under the conditions of modern life, it is necessary. Folk must learn self-discipline and self-control. What Walter Lippmann says of "high religion" may well be said of Protestantism: "In so far as modernity has dissolved the power of the popular religion to govern and to compensate, the need for a high religion which regenerates becomes imperative, and what was once a kind of spiritual luxury of the few has, under modern conditions, become an urgent necessity of the many. The insight of high religion which has hitherto indicated a kind of bypath into rare experiences is now a trail which the leaders of mankind are compelled to take."

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## WHY I AM A CHRISTIAN

By C. F. ANDREWS

*(This moving personal testimony comes from an Englishman who has so identified himself with the aspirations and sufferings of the Indian and the African peoples that it is commonly said among them that his initials, C. F. A., stand for "Christ's Faithful Apostle." Mr. Andrews, as is well known, is the closest Western friend of Mahatma Gandhi.—EDITOR.)*

**M**Y CONSCIOUS active life, as a Christian, began when I was eighteen years old. At that time I was growing indifferent to all religion and falling into sins which would soon have wrecked my moral character altogether. I was saved by Christ from that death of sin.

One night, as I knelt down to pray, there came upon me an overwhelming sense of God's Holy Presence near me, and at the same time a knowledge of my own evil life. I cried out, "Unclean, unclean!"

For hours of agony all was dark and full of horror to me. At last, long after midnight, I was conscious of a divine peace. The voice of Christ seemed to bring me forgiveness and love, in place of darkness and despair.

Next morning, I went to church very early and heard the words of blessing, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen." At these words the sense of peace and forgiveness came back to me and flooded my whole life with joy.

Since that time, during more than forty-three years of incessant struggle, journeying to and fro throughout the world, I have never lost the assurance of Christ's living Presence with me. He is not a mere vision; He is no imaginative dream, but a living Presence, who daily inspires me and gives me grace. In Him, quite consciously, I find strength in time of need.

It may be asked whether this experience, since my conversion, has been that of Christ's own personal Presence and in what way it has been related to God.

I would try to answer in this way. In all that followed my conversion, Christ and God became one single thought. I did not separate them. Thereafter, whenever I thought of God in human ways, I could not think of God apart from Christ, or Christ apart from God. Christ also became to me the practical evidence in everyday life of God's Presence. The divine beauty, truth and love which I associate with the thought of God in human life are centrally visible to me in Christ. Thus Christ has become for me in my moral and spiritual experience the living, tangible expression of God. With regard to the Infinitude of God that lies beyond this, I seem able at this present stage of existence to know nothing that can be defined. But the human in Christ, that is also divine, I can really know; and when I see this divine beauty, truth and love in others also, it is natural for me to relate it to Christ. The process, which is spiritual and universal and therefore entirely above race, sect, or creed, may be difficult to explain in words, but it is very real to me.

The question came naturally to me, after I had turned from the life of evil in myself to the life of peace and forgiveness in God, "How can I show my gratitude to God for all His goodness toward me?"

The words of Jesus came to my mind, "I was hungry and ye gave me food. I was thirsty and ye gave me to drink. . . . Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." These words gave me new light and hope.

It became practical for me to take this saying, not as a mere figure of speech, but as literally true. My one wish had been to find Christ each day in my own

daily life as its sustenance and strength. Here was a way open for me. As Christ served and ministered, when He took the towel and basin of water and washed the Disciples' feet, so it was possible for me, by ministering in the same lowly way to the distressed and the afflicted, to receive continually His benediction. There lay the one true happiness of life above the reach of sorrow and even of death itself. Wherever I tried it, I found it to be true.

Since then I may truthfully say that, in spite of very great suffering and terrible lapses and shortcomings, life has been happy and simple for me, and prayer a daily reality. In every part of the world, wherever I have gone, under all sorts of different conditions, while trying to serve mankind, I have had the joy of serving Christ. In this sense it has been more and more a reality for me to say, with all penitence, gratitude and love, "For me, to live is Christ."

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## *What Is at Stake in the Disarmament Conference*

By HON. WILLIAM R. CASTLE, JR.  
*Under-Secretary of State*

*(This address, here presented in abbreviated form, delivered in Boston on September 22, is so remarkable both for its vital information and for its discernment of the world situation, that we are happy to be able to make it available as a message especially appropriate to Armistice Day.—EDITOR.)*

THE PRESENT economic depression is different from others in that it is world-wide. Everybody, vaguely, knows what has caused it, and nobody knows more than vaguely—nobody, at least, clearly understands all its causes or all the reasons for its long continuance and it would be much better to leave this detailed study to future historians. It is safe enough to say, however, that the seeds of the depression were sown in the World War. There was tremendous loss of life, irreplaceable, altogether tragic; and this was disheartening, slowed up the economic machine where it could least afford to slow up. There was tremendous loss of property which had to be replaced and the necessity of immediate replacement caused an artificial stimulation in production, a gearing of the machinery of production so high that when the pressure was removed the machinery ceased to function properly. There was tremendous loss of actual wealth. The billions wasted in munitions brought no return whatsoever.

This economic depression is world-wide and there cannot be complete relief to any one nation until improvement also is world-wide. Politically nations are separate, but economically they are becoming every day more interdependent. This is inevitable with the growth in transportation and communication facilities. This nearness of the nations to each other helps to make the conditions in any one important to all others.

I have heard people question why the American Government should have moved to assist Germany when there was so much suffering here at home, and to those who do not realize the economic interdependence of the world the question is natural enough. The failure of the purchasing power of any nation reacts on all other nations, depresses every-

where the standard of living. What we want to do in this country is to give work, not a dole. When the President moved to save Europe from disaster one of his principal aims was to give work to the American people, through maintaining the purchasing power of other nations. He wanted to help dispose of our cotton and our wheat and our manufactured goods. He made a bold move because the facts necessitated just such a move.

Another of the avowed purposes of the American Government is to bring about, or help to bring about, real limitation and reduction of armament. Possibly the economic facts of the present day may help on this great cause. Competition in armament is one of the greatest of war breeders and all wars leave an aftermath of depression which brings suffering into every home. There is no longer any real victor in a war because when the war is over victor and vanquished both suffer the consequences of the slaughter and the waste. The world has known this for a long time and has done little or nothing about it, but now there is added the grim fact that the nations can no longer afford the luxury of excessive armament. Have you ever thought of the cost, for example, of a battleship? There is the initial cost of some \$40,000,000. There is the cost of some \$2,000,000 annually to keep the ship in commission. Enormous sums are spent in overhauling and in modernizing parts. At the end of twenty-five years the ship is scrapped. If you add all these sums, with compound interest at five per cent, it will be found that every battleship costs the nation during the course of its life a minimum of \$250,000,000. It would be foolish to say that such a sum is dead loss. In building, the ship afforded work for hundreds of men. It supported a large crew during the years of its life. But, on the other

hand, think what benefit that money would have given had it been used constructively—for schools and colleges, for factories and farms, for the development of waterways, for reforestation, for scientific research.

Perhaps this nation of ours can afford the luxury of battleships. Indeed they are not a luxury while others have them and while there is still any danger of war in the world. The destruction which an enemy might do to our unprotected coast far outweighs the cost of a battle fleet. But some nations, unable to afford them, still spend money on them, on all forms of armament, that might far better be spent in building up constructive forces, in raising the standards of the people which have been lowered because the wealth of the nation is wasted in armament. Yet, since fear and the instinct of self-preservation are among the strongest forces of life, we cannot blame those poorer nations. Their coasts and their frontiers must be defended just as ours must be. It all comes down to this question of competition and, although we are too distant to be a threat to most nations, I cannot believe that we should not be among the first to agree to any kind of cut in armament which would give confidence and would yet leave us, in comparison with others, as strong as we are today. I have used the battleship as an example, not because a battleship is any worse than any other form of armament but merely as a symbol that illustrates the expense. Huge land armies are as wasteful, or fleets of minor naval craft, or enormous guns. No one nation can cut its armaments to the bone because there is always possible the madness or the cupidity of other nations.

Every nation must protect itself. But on the other hand no nation is safer with a high general level of armaments than it would be with a low general level if the level is everywhere proportional. It is said that the world spends annually three billion dollars on armaments and yet it is clear that individual nations would be just as safe if the volume of this construction were proportionately cut down one-half or three-quarters. Every nation needs an army for internal police purposes but beyond this every soldier is a potential offensive force. Every maritime nation needs a navy for coast defense and defense of its shipping, but every ship beyond this need is a potential danger to peace. And the smaller the various navies are the better, so long as the decrease is proportional.

We fought, or said we fought, a war to end war. We have made anti-war treaties that cover the globe. But as long as we pour money into competitive armament we admit that war is always imminent; we make a travesty of our high-sounding treaties. We keep fear alive; we pile taxes on taxes and the money that should go to make life easier for every man, woman and child goes into potential instruments for the destruction of life. You and I, as individuals, try to

use our money to build up, not to tear down. Surely we ought to demand of governments standards at least as high as we hold for ourselves. Much, it is true, has already been accomplished. The London Treaty, negotiated and signed last year, put an end to competitive building in all classes of ships on the part of the three great naval nations. But this was only a beginning. Tonnages could not then be cut as they should be. But, aside from the navies, it is certain that many armies are unnecessarily large. Guns and fortifications should be reduced. There is serious danger in the over-development of air forces, the over-building of airplanes for war purposes. In Geneva next year the nations will have an opportunity to show their goodwill and, incidentally, to restore national budgets to reasonable dimensions. But public opinion must be behind the negotiators to give them courage.

I hope, therefore, that you will all stand behind your Government in working earnestly for that limitation of armament which, maintaining national security, will turn a vast proportion of the world's wealth away from destructive to constructive purposes. This should be the greatest single step which is internationally possible toward bringing the world back to prosperity.

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## Miss Chase Resigns

All who have been long associated with the Federal Council have come to have the highest appreciation for the remarkably efficient and faithful service rendered to it by Miss Caroline W. Chase. Her host of friends in the Council deeply regret the loss the Council suffers in her resignation, but join in wishing her boundless happiness on the occasion of her marriage. She was married to Hon. Carl E. Milliken on September 26. The Administrative Committee, at its September meeting, went on record as gratefully recognizing Miss Chase's service to the Council.

Dr. Charles S. Macfarland has expressed something of the quality of Miss Chase's service in the following word of personal tribute:

"No one can possibly know, as I do, what the Federal Council owes to Caroline W. Chase, who began her service twenty years ago, at the same moment with myself. Her watchfulness, fidelity, constancy and self-possession have been largely unseen but almost immeasurable assets in the administration of the Council's tasks, in a service rendered with the rarest unselfishness. In many things, credit has gone to others which belonged to her and countless mistakes have been avoided or amended because of her wise judgment and good sense.

"Her quiet composure has induced harmony and efficiency among the entire staff and she has organized and directed with a marvelous consideration for the personal feelings of the host of women over whom she has exercised rare supervision and whose loyalty has been maintained both by her example and the affection which she has awakened. What I owe to her it would fail me to express."

# THE PRICE OF A TON OF COAL

By CLARENCE E. PICKETT

*Executive Secretary, American Friends Service Committee*

THE MINERS got \$1.08 a ton and sometimes could mine 15 tons a day, when they had good luck. But this was during the peak of production immediately after the war. Scores of men who, with their families, had lived in isolated communities on poor farms came down to reap a harvest digging coal. Industry was running at a frenzied peak—coal and more coal was needed. Gradually, however, substitutes for coal, increased efficiency of mining machinery, the use of gas, electricity and oil and then the slowing down of the whole industrial machine have curtailed the call, particularly for bituminous coal.

Five hundred thousand miners are ready for work, but 200,000 are more or less permanently out of the mines. The price of coal at the mine has been reduced time after time. It is being sold now as low as 80 cents a ton. Wages, of course, have suffered. One can point to more than one illustration of wages below 30 cents a ton and often it is impossible for the miner to get more than two or three days of work a week. Chaos in the social organization of mining communities has followed; poverty, suffering, disease, violence—all have become familiar manifestations of human conduct in this decadent industry.

Last spring the representatives of the Federal Children's Bureau and the President's Committee on Employment, laid before the American Friends Service Committee (Quakers) of Philadelphia, this condition and requested that they consider undertaking a service of relief and rehabilitation. After very careful and thoughtful deliberation, it was decided that this call should be accepted. Some funds have been secured for child relief and now one warm meal a day is being fed to the children in a considerable number of schools in the mining districts of West Virginia and Kentucky. It is anticipated that by the middle of December something like 25,000 children will be receiving this food. When the frost comes, destroying the gardens, the need for food will rapidly become acute in a large number of communities.

Just now (October 15), even more urgent than the need for food is the necessity for clothing. The pinch of the frosty mornings is beginning to exact its toll of suffering, in absence from school and in disease.

Added to other causes for immediate distress, is the element of industrial strife. In some communities in almost every area, men, driven by the pangs of hunger and despair, have used the strike as a weapon in the hope of increasing their income. The tragic toll in

human suffering that has come in the wake of these strikes bears most heavily upon the wives and upon the children of those who strike. In the relief which is now being given through the American Friends Service Committee the criterion is the need of the children, without raising the question as to what caused the need.

It is anticipated that a study and demonstration in the field of rehabilitation will also be undertaken. Many men who have been miners will never be miners again, because of the shrinkage and decadence in the industry. Studies are now being made of the ways in which means of securing the necessities of life can be found and, of course, no one can be close to a situation of this kind without developing a deep concern that society should find a way to make the process of mining coal a creative rather than a destructive force to human beings. All too often the Christian Church has found it difficult of access to play its part as a reconciling, healing and prophetic agent in industry. Here is one opportunity for the expression of the Christian message and it stands as a striking call to the Christian Church.

## FEDERAL COUNCIL TO COOPERATE

The Social Service Commission of the Federal Council of Churches voted unanimously to cooperate with the above described relief project on recommendation of its Industrial Committee, of which Dr. Alva W. Taylor is Chairman and James Myers, Secretary. Checks may be sent to Miss Olive Van Horn, Treasurer of the special fund being raised to feed the miners' families, at 105 East 22d Street, New York. Clothing should be sent direct to the American Friends Service Committee, 1515 Cherry Street, Philadelphia. Mr. Myers has already given much time in the field to the coal areas this summer and will work further with the Quakers, especially in inviting the active cooperation of local churches close to the relief stations and reconstruction projects.

The Administrative Committee of the Federal Council has approved the action of the Social Service Commission and its appeal to the churches for fullest cooperation through gifts of money and clothing.

On October 2 a testimonial dinner was given in honor of Dr. David McConaughy, President of the United Stewardship Council. Dr. McConaughy retired in January as Director of the Department of Stewardship in the Presbyterian Church.

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Robert E. Speer

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# FORUM ORATOR PUT UNDER FIRE

Detroit — Jan. 26  
Defense of Foreign Missions  
by Prof. Ross Brings Caustic  
Volley of Queries.

A volley of questions, primed with caustic criticism, was shot at Prof. Edward A. Ross, of the department of economics, University of Wisconsin, at the close of his lectures to the Open Forum in Central High School yesterday afternoon.

The rapid fire of inquiries was occasioned by Prof. Ross' statement in the course of his lecture on "The Roamings of a Sociologist" that "the work of Christian missionaries has been, and is today, the greatest contribution of the civilized and progressive nations of the world to the ignorant and down-trodden peoples of the earth."

"I am not a member of any church," said Prof. Ross, "but I have visited every inhabited land in the world, and everywhere I find Christian missionaries educating people, bringing to them the blessings of modern medicine and sanitation, sweeping away their destructive and obstructive superstitions, saving their minds and their bodies and giving them wholesome social attitude, whether they save their souls or not."

## A HUMAN THEORY.

"The people in civilized lands who give the money to send the missionaries think most of converting the heathen to Christian beliefs and saving souls. The missionaries themselves have always worked on the theory that a saved soul in an unshaved body is a poor job, and that whether the heathen's soul can be saved or not, his mind can be taught, his body helped in the fight against disease, and his babies given a fair chance at life. I am strong for the foreign missionary."

This was the red rag before the bull.

"Why shouldn't science organize to send missionaries to the heathen and teach them the truth of things as they are? Why wouldn't that be better than giving them all kinds of religion with which all people have been pumped full, to their great detriment?" asked one free thinker, with emphasis. He got considerable applause from the audience.

## CHASING HIS FEARS.

"Well," replied Prof. Ross, "there is a man who thinks the air is full of devils and that they travel in straight lines, getting a good start up this man's front door pathway. He builds a fine screen across his gateway, in the belief that he can thus keep at least some of the devils out. Your missionary teaches this man that no such devils exist. That is a turning point for the better in his life. Your scientist would not be interested in the problem at all." The answer was greeted with greater applause.

"If the Christian missionaries have done so much for the heathen, why did the Chinese burn mission houses in the recent riots?" asked another.

Prof. Ross replied: "There has never been a case, in the entire history of missions, so far as I can find, of any offense by a missionary causing any such opposition or destruction by the natives. It is the great powers, with their great guns, which cause the disturbances, incite the anger, fury and mob violence of natives, and some mission houses have been in the path of the mob."

## THE CHRISTIAN MESSAGE.

"Why isn't the native's own religion just as good for him as the religion of the Christian missionary?" another asked.

"I have seen 333 priests in one temple in India, each one going through the performance of getting contact for some poor secker with his deity, and that deity is one who must be pleased and appeased. The Christian missionary tells the man that God is a Father of all men," was Prof. Ross' reply.

"What does the Father they preach look like—I mean spiritually and morally?" was another question.

"There are 65 millions of 'untouchables' in India, whose religious convictions hold them to the belief that the Creator has decreed that they are unclean and contaminating to those of higher caste. The Christian missionary preaches a God who, instead of being a tyrannical potentate, is morally and spiritually a Father to every man, so that in His eyes all men are equal. There are now five million Christians in India. India has never been more prosperous than under the British rule, and the keystone of that prosperity is the effort of the missionaries. No governmental, or scientific, or social program could do for the people what the work of the Christian missionaries has done in breaking down superstitions and false social theories."

## CHURCH IS UPHELD.

"Isn't the Roman Catholic Church to blame for the backwardness of the people in South America?" asked another.

"I have witnessed just as great backwardness among the Baptists of South Carolina as among the natives of South America, where the Catholic Church is established," replied Prof. Ross. "The backwardness of these foreign peoples is not due to any influence imported by any Christian church, but rather to the old system of tyranny, whereby the people have been enslaved for the sake of traditional ruling houses whose reign is grounded in the belief in an order of society decreed at the beginning by the Creator."

"I once found in Peru a priest of native religious persuasion who was taking \$15,000 a year out of the poor pastoral Indians for his ministrations. If he found that an Indian had sold his sheep for \$1,500—and he was sure to know all about these transactions—he charged the Indian just \$1,500 for burying the shepherd's wife. No church of the Christian faith has ever indulged in such practices since Luther's Reformation."

## HOW ABOUT SOME COAL?

"If missionaries can accomplish so much, why not send some of them down into Pennsylvania to get us some hard coal?" asked another.

"No objection to your trying," replied Prof. Ross, "the missionaries at least would not steal any of the coal."

"Is not the American worker's hope of freedom largely a delusion?" asked one whose question was inspired by Prof. Ross' statement that freedom for the individual, industrially and socially, was improving throughout the world.

The answer was: "There are 16 million automobiles in this country, and I am told that four million more will be sold this year. I have lived to see the cars when pauper families drifting about from one charitable institution to another do their drifting in automobiles. From 1900 to 1914 wages went down in this country, largely because of the

flood of unskilled labor. Then the war, in 1914, stopped this, and our immigration restrictions now continue to keep the bars up. We are on the eve of such an era of prosperity for American labor as we have never before had."

## SEES GREAT PROGRESS.

Summing up his lecture, which was a relation of impressions of peoples he had received during many years of travel, Prof. Ross said: "Humanity is on the verge of extension to all peoples of the best that has been achieved by the more advanced nations in medicine, physical sciences, school education, social group attitude and international relation. I believe the world is settling down to this task, which will be the world's business for the next 200 years."

The Open Forum will be addressed next Sunday at 3 p. m. by J. F. Wright, executive secretary and leader of the Pathfinders of America, on the subject, "Why People Go Wrong."

college or university; books and papers abound; travel is easy; the postal service reaches every corner of the land; railways and good roads bring people together. In China and India, illiteracy is the rule and education the exception; physicians and nurses average less than one to every five hundred thousand. Multitudes in Asia and Africa are without the possibility of going to school, or of reading books and papers. Besides this there is lacking the general background of common traditional knowledge about the all-wise and loving God, the soul and the divine Saviour from sin. The Church in these non-Christian lands is weak, still hardly free from the superstitions of heathen traditions in the midst of which it lives.

*How can these Christian allies carry on without our aid?*

Any one who studies the present conditions from a Christian viewpoint must be convinced of the absolute necessity of Christianizing the world if there is to be any hope of setting men free from oppression, selfishness and strife. Hence the call comes to Christians in America and Europe in an inescapable challenge. Our allies on Asiatic frontiers must have help if the battle is to be won either here or there. Their battle is our battle and so is their victory, as much as if the conflict were waged in our very neighborhood. The cause is one and we have one Great Commander.

When one considers the effort and the money expended to give the Gospel to the unevangelized in America, we feel ashamed of the failure to do more for those who have not our opportunities and advantages. We are not doing too much at home. There is need here for trained Christian ministers and doctors, for teachers and nurses, but if we need so many in America what about the other millions whom Christ came to save but who have not yet learned of His salvation?

Here is the failure of our modern Christianity. So long as this failure continues we can have no power for the conquest of our evils at home. A Church that is disobedient to its Lord in this primal obligation—the spread of the Gospel throughout the world—is certain to be a Church shorn of power. We should have at least as many missionaries abroad as in our own land, and we should give at least as much money to evangelize those in Asia and Africa as to maintain the Church in America, where the population is only one eighth that of the unevangelized world. Under the present conditions, how can we hope that our protestations of loyalty to Christ will be taken seriously?

The men, the money, the earnest effort put into war register our determination to win the conflict. So the men, the money, the prayer and effort put into the effort to win mankind for Christ register our loyalty to Him and our sense of the value of the Gospel. When we give to world evangelism only about \$40,000,000 a year, or the price of one ice cream soda and the cost of a moving picture

ticket each week, the taint of unreality must affect all our prayers and our service. To amusements we give twenty-seven cents out of every dollar spent, while to benevolence and religion we give less than one cent.

To attack the tremendous task of world evangelization with courage and intelligence, with determination and with the sacrificial spirit, would transform the life of the Church at home and the spirit that actuates all our endeavors. The great lack is not funds, but fervor; the greatest need is not numbers of workers so much as it is the need for spiritual power, with a deep conviction of the efficacy and supremacy of the Gospel. We need a more whole-hearted loyalty to Jesus Christ, our Saviour and Lord, and the Saviour of the whole world.

## A Japanese Tribute to Christianity

*A testimony by Mr. Juichi Shimomura, the head of the Bureau of Religions of the Government Department of Education, in his address before the third general meeting of the National Christian Council of Japan, October 9, 1925. What a marvellous change has come in Japan when the governmental representative of the Department of Education can make such an address!*

I AM most thankful to the Christian Council for what it has contributed towards the improvement of the spiritual life of the Japanese, for what has been done for the nation as a whole and for the great success attained in the propagation of the spirit of Christianity in more than two hundred cities and towns during last year's nation-wide Evangelistic Campaign. The work that your Council and its cooperating bodies are doing is not limited only to the problem of faith, but they have done and are doing much in charity, rescue work, and educational work. It is an undeniable fact that it was chiefly the example shown by Christianity that has stimulated the other religions and has changed the whole religious world of Japan.

One wish I would like to express has to do with the solution of our social problems—chiefly the solution of the problems of capital and labor. From time to time, various ideas have been made public concerning these problems, but they have always emphasized the material side of things: they have mostly had to do with the production and distribution of wealth or with political problems. In my opinion, problems of the mind or heart are the most important. In the solution of social problems right religious knowledge is most essential.

The purpose ascribed to education for adults in England is after all, to give them a true knowledge of Christ and to teach them to be faithful to Him. Influential men of the Church take the lead in this work. It seems to me that it is this work that makes the English different from any other nation in the way they seek to solve all sorts of problems. The problems which seem very hard may easily be solved if Christian education is given to the youth.

establish the historicity of the patriarchs. Bishop DuBose is now raising from \$10,000 to \$15,000 to help pay the expenses of completing this particular piece of exploration.

### Canadian Rural Church Carries Searching Study Program

The United church at Easton's Corners, Ont., under the leadership of its pastor, Rev. R. W. Armstrong, is carrying on a week-night course of study under the general title of "Studies in Character Building." Such subjects as biology and human life, the instincts, emotions and their effects on character, mental mechanism and personality, the dynamic of religion, and the like, are treated. On the Sunday following each Thursday evening meeting the pastor

seeks in his sermon to relate the findings of recent psychology to the facts of Christian experience. For example, on the Sunday after the class studied the emotions, the pastor preached on "Perfect love casteth out fear." A library of about twenty volumes is being circulated and closely studied by the members of the class.

### Dr. Carson's Position Unchanged After 40 Years

At the celebration of the 40th anniversary of his pastorate Dr. John F. Carson told his congregation at the Central Presbyterian church, Brooklyn, N. Y.: "Our doctrinal position has not been affected by any of the fugitive opinions which, during these forty years, have had transitory prominence in public thought, spec-

## Finds Egypt Responsive to Christ

**D**R. E. STANLEY JONES, famous missionary in India, paused on his way back to his own field to conduct a series of meetings in Egypt. Warned by Canon Gairdner, of Cairo, not to find out too much about conditions lest he be paralyzed by the thought of the number of things which could not be done at the present time, Dr. Jones flung himself into a straightout appeal to his audiences to accept Christ. The response astonished mission workers.

"Every fiber of my being knew," says Dr. Jones in telling the story in the syndicate of Methodist weeklies. "I stood

Two Kingdoms.' We saw that night that life might be born from above or born from below, and Christ, Christ as life, was the deciding factor. There had been much prayer on the part of those preparing for the meetings, so there was grip and power that night, and if an invitation had been given there would have been response then and there. But I waited. The fruit was not ripe.

"The third night we asked, 'Is There A Place of Certainty in Religion?' and pointed out that the place of certainty is at the junction of the historical and the experimental, the place where the Jesus

February 11, 1926

## THE CHRISTIAN CENT

ters for adoption, but this is reported to be the first one known in which a son has figured.

### **African Moderator Pays Tribute to Missionary**

The Rev. Yekola Mbali is this year moderator of the general assembly of the Bantu Presbyterian church in South Africa. This church, which was formed two years ago, has about 24,000 members scattered throughout the Cape province of Natal. In his moderatorial address Mr. Mbali said that more than a century before the native people had had no respect for the whites, who were regarded as "intruders and exploiters." It was the Christian missionary, said the moderator, who was "the first man to learn the nature and ways of the natives," and who was so much recognized "as a peacemaker that a missionary was appointed to each chief and his people." Out of that relationship the moderator claimed that there had grown a peculiar sense of trust and friendship such as did not exist between the natives and any other class of whites.

### **Japanese Evangelist Preaching In Canada**

Rev. Paul Kanamori, one of the best known Christian evangelists in Japan, has preached recently in Canada. Mr. Kanamori is best known because of his use of only one sermon in his preaching. This sermon, on "The Cross of Christ," is three hours long and has been preached by him about a thousand times to more

than a million people. He estimates that almost 75,000 people have answered his appeals to enter the Christian church.

### **Single Hotel Will House Southern Conference**

The general conference of the Methodist Episcopal church, south, will open on May 5, at Memphis, Tenn. The entire body will be housed in the Peabody hotel, while public sessions will be held at the Memphis civic auditorium. The conference is expected to stay in session about two weeks.

### **Chicago Theological Students To Hold Conference**

Students of the various theological seminaries in and around Chicago will meet in conference at the divinity school of the University of Chicago all day Feb. 25. About 30 seminaries will be represented. Among the speakers will be Dr. Reinhold Niebuhr of Detroit, Dr. A. W. Palmer of Oak Park, and Dean Shailer Mathews.

### **Place Sunday School Teachers On Salary**

The First Congregational church of Columbus, O., which will probably always be known as Washington Gladden's church, has placed its Sunday school teachers on salary. The director of the Sunday school, Mr. Walter M. Names says, "The teaching staff of the Sunday school is rising to meet the professional incentive of higher requirements and better methods, and constant progress is be-

WESTERN INFLUENCE ON BENGAL  
LIFE

## MR. S. N. MALLIK'S LECTURE

At a meeting of the East India Association at the Caxton Hall Westminster, on the 25th April, Mr. Surendra Nath Mallik, Member of the Council of India, read a paper on "Western Influence on Bengal Life." Sir William Vincent presided.

In the course of his lecture Mr. Mallik said that Western influence in Bengal was the result of three forces: (1) British Administration, (2) Western Education, (3) Christian Mission. After dealing with political, religious and educational influences Mr. Mallik went on:—

**In matters Social:** The influence of the West has been too comprehensive in its nature to be dealt with within a narrow compass. It is a history of systematic challenges to the superstitious, prejudices, and even the good institutions of the Bengal race by fostering the growth of the idea of the independence of thought and action. The rules of caste, the laws of marriage, the position of women, the social unit of the joint family, the matter of social life, including the ideas of domestic morality, of domestic and personal charity, and even personal questions of dress and taste, etc., all underwent a challenge which few have been able to survive.

## CASTE.

The most potent of the social alterations—viz., caste—which mainly produced the idea of the "immutability of the East" in the Western mind, is the one that has been most seriously affected. True it is that it is not dead as yet, but it is, I am glad to say, in an almost moribund condition now. The first blow which shook it to the foundations was given by Christianity, which brought its message of hope even for the most depressed. That blow was succeeded by the equally potent blow of British laws and justice typified in the first word of every penal section—"whoever"—which did not fail to include even the offending Brahmin or the high caste landlord. Other external causes of unadvised influences, like the railways, the schools and colleges, the competition for public services, all helped and continued the great work till the advanced and educated society realised their beneficial influence. From that realisation came the effort on the part of society itself, and in the early seventies the Brahma Samaj demanded and got passed an Act for marriages within its fold which legalised marriages between different castes. True it is that the bulk of the Hindu society, and even the Moslem, then objected to it, but the attitude has since changed, and, to be brief, patriotic members of the Hindu society through their efforts have got an Act passed in the Indian Legislature by which marriages outside the caste within the broader Hindu society have been legalised. The sanctity of the Brahmin and the superior position of the higher castes have irrevocably disappeared, and the long despised sections of the people are asserting themselves, and their claims are being daily recognised. In this connection the influence of the great Mahatma Gandhi—himself a grand product of Western culture—cannot be too highly appreciated.

## POSITION OF WOMEN

The position of women is undergoing a most wholesome change. Through the influence of the West absence of plurality of wives is now the rule in almost all castes in the Hindu society, and the Mahomedan society is also being slowly but surely influenced. The wretched system of *purdah* is fast disappearing through the force of the altered conditions of existence and the undesigned influences in various directions. The higher civic and political aspirations are also not without their influence in this behalf. In the Hindu society marriage of widows have long been legalised through the efforts of the great philanthropist, Israr C. Vidyasagar, himself a rigid Brahmin, though the reforms in this respect, I am sorry to say, have not been yet very popular. The marriageable age of girls have gone up higher to some, though not to the desirable extent; but, unfortunately, unpropitious marriages are still no sor-

ous with all their harmful consequences, even amongst the so-called educated people. It is hoped that the daily increasing economic pressure will speedily bring about considerable improvements in this matter, but I am ashamed to confess that the teachings of the West have been grossly neglected by us in this matter, as well as in almost all matters of public health and sanitation. But a consciousness is now slowly arising.

## HOUSES AND DRESS

The influences of Western culture is also remarkable in other directions. The old idea of building houses is fast disappearing. The inseparable adjunct of a *Thakurdalan* (the apartment kept separate for coronation worship) in a Hindu mansion is getting to be a thing of the past, as the faith of the people in worshipping the *Thakur* is daily disappearing. The European dress is very fast coming into vogue, and even uneducated ladies are discarding the old class of dress and ornaments and are anxious to imitate the European fashions in their dress and their toilette. Well-to-do people furnish their houses in the European style, and even men of moderate means try to do their best in that line. In the matter of music, arts, and healthy recreations, some progress has been made even in domestic life, but here also the West is pushing out the East. In medicine the beneficent influences of the West are beyond all cavil and here the process of pushing out is more complete.

## CHARITY

The idea of personal comfort, particularly of the townsmen, has greatly increased at the cost of their heart and of the extent of their personal charity, and its quality is undergoing great change. The old ideas of individual charity on the part of the rich, by excavating tanks for drinking water supply and establishing *Anna Satras* (feeding houses for the destitute) and *Athshalas* and *Dharrnasalas* for pilgrims and wayfarers, have lost their earnestness and sanctity, and new ideas of organised services to society—after the manner of the West—are coming into existence, though not to a very appreciable extent. Distinguished countrymen of mine like Sir F. N. Palit and Sir R. B. Ghose and others have also made princely donations and gifts to the Universities and the cause of public education. The field of active sympathy and altruism are widening every day outside the limits of the family and the village, and the heart of the Bengali race now rushes forth to every place of disaster at the farthest ends of the province, and the sense of sacrifice and service evinced by the rising generations on such occasions cannot be too highly praised. It is needless to say that this active altruism is due largely to the influence of Christianity and Western education. I must confess that through the influence of the West a daily increasing standard of dutifulness, integrity and efficiency, even in the lower branches of the public services, is being achieved.

## BEAUTIFUL TRAITS DISAPPEARING.

But it is with a deep regret that I have to say that owing to the influence of the West the unostentatious benevolence of all grades of society, which, as Sir F. Holderness has said, is one of the most beautiful traits of Indian life, is slowly disappearing. It is a religious duty which, along with the strength and sanctity of the ties of family and caste, made a Poor Law unnecessary in my country. I am afraid that before very many years pass away my country will be obliged to have recourse to the Poor Law of the West through its influence and example. An amount of shrinking of the heart and self-consciousness is creeping in, which is perfectly antagonistic to our religious and social traditions. The loss is one that cannot but evoke a deep sigh.

## INDUSTRIAL REVOLUTION.

In the Economic life of Bengal the influence of the West is also very great, but not without most regrettable results in certain directions. In India an industrial revolution has

commenced, and the principal industry of Bengal—viz., agriculture—has also been greatly affected. The old and isolated village community is gone, and along with it its economic independence; and Bengal, like other parts of the world, has now been thrown into the ocean of international competitive commerce. True it is that labour has become more mobile and so more efficient. True it is that in Bengal modern industries mostly under European initiative are daily developing, and that all the modern methods of quick transport and trading facilities, as well as the Western methods of commerce on scientific lines, are helping that development.

In coal-mining, in rice mills, in jute mills, in cotton mills, in iron works, in railway works, in paper mills, in glass, soap and pottery factories, there has been a gradual but steady development of industries, but unfortunately the share of the Bengalis themselves in these concerns is by no means encouraging. Eminent industrialists like Sir R. N. Mukerji are few indeed. In agriculture we have got the tea but lost the sugar. The development of jute-growing is not without its harmful effects on public health. But it is in the region of indigenous industries that the loss has been most disastrous. Mill-made mass productions of Europe have long ago crushed the life out of such industries as were once the pride of Bengal and the source of admiration for the rest of the world. Those industries and handicrafts have disappeared, never to rise again, resulting in almost the whole of the population being practically thrown upon the land.

## AGRICULTURE

Agriculture is still being carried on on the ancient lines and the apathy of the Government and the people in this matter is amazingly great. A Royal Commission has just gone out, and we earnestly hope that its labours will be of use to us. The condition of the cattle of Bengal has become lamentable, and the quantity of milk that a child can get on an average per day is about one-thirtieth of a pound or less. With an average income of about £3 a year, a considerable portion of the people cannot get more than one full meal a day, and the clothing that they can get even for the winter is lamentably insufficient. Hence it is that they have a resigned pessimism or quiet melancholy which the British administration, with an extreme amount of self-deception and for a happier conscience ascribes to the influence of their religious mental outlook alone. In this connection I desire to say that industrial education was neglected for a very long time, both by the Government and by the people. The former failed to realise its responsibilities in the matter, and the latter with its caste feelings and unfortunate liturgy has failed to realise the true meaning of the dignity of labour. The decay of caste, economical pressure and a closer connection with industrial life of the West are, however, now active in the public mind, and the indifference of the Government has been considerably shaken by the sense of political danger in having a large amount of unemployment amongst the educated classes in Bengal. As a result some efforts towards industrial education, however inadequate, have been given a start. Already industrial schools, co-operative banks and societies, and labour unions have been started, and the minds of our people are slowly realising that the future of our country lies in her industrial progress.

## ECLECTIC PREFERENCE WANTED

I must now come to a close. Such are the influences of the West on us, and they are undoubtedly on the whole beneficent to us. True it is that we have got much, but it is equally true that we have sacrificed much in bringing ourselves in line with Western culture. For a fuller realisation of a national life, what we want is a synthesis and not a substitution—not a slavish imitation, but an eclectic preference. Providence has now furnished us with the necessary power of judgment, and we are now alive also to a sense of our own traditions. All that we now require is a little patience and a steady march towards our goal, which lies in this infinita wisdom has been pleased to disclose to us through 150 years of Western education and culture, for which we have nothing but the deepest feelings of gratitude. May His great purpose be fulfilled.

C O P Y :

EXTRACT from Letter from the Rev. G. B. Ogden, Kasganj, U.P., India, dated Nov. 9, 1924.  
(To Fome Friends)

"I must tell you a bit more about Mr. Gupta for he is a very interesting character. He has a jail record about a yard long. Most of it has come through his being a follower of Gandhi these last four or five years. He spent a year and a half in jail at Lucknow in 1921 and 22. With him were a number of quite prominent Hindus. One was Gandhi's private secretary of those days, an educated and enlightened man. He used to give the prisoners lectures on various themes. It helped to while away the time. Among his other religious themes he gave a number of appreciative lectures on the Bible and the life and teachings of Jesus. Of course he had got his favorable disposition towards these from Gandhi himself. He evidently gave very favorable lectures for Mr. Gupta confided to me that before he went to jail he was very strongly prejudiced against anything that had anything to do with the Christian religion. That he was a very blind and strict follower of his own Shastras and sacred books. But he said that after hearing this man in the Lucknow jail a number of times and talking with him too, his feelings had undergone a complete change and that now he held 'Lord Jesus Christ' in very high esteem as a prophet. He asked me to send him a Bible in Hindi so that he might read it and find out more about the Christian religion and especially Jesus. Mahatma Gandhi is his idol at present but Gandhi is leading him for a ways at least along the path that leads to Christ and Salvation. I thought it most singular that this otherwise narrow-minded and bigoted Hindu should get his awakening in tolerance through Mahatma Gandhi. If he is typical of many (and I think he is) in India, you can see what a deep and wonderful work is going on down below the surface which is preparing men's minds for the coming in of the Gospel message. Until that hard crust is broken up and they get some light and a new spirit of tolerance, it is almost impossible for them to hear the story of Salvation.

He believes in non-violent non-cooperation with Government. That is one of Gandhi's special principles. He says he used to be very quarrelsome and hard man but that since he had become a disciple of Gandhi he does not even carry a walking stick lest he be tempted to get into a fight and use it on some one.

He has begun to break away from his caste's strict refusal to have any dealing with lower castes in the matter of food. But of course he has not yet gone all the way or half the way. Even so he says that his friends tell him he has come back from jail almost a Christian.

It was a great privilege to spend two or three days with this man in real service for neely people. He got as much joy out of the service as I did and took the opportunity to show many good object lessons to the ignorant villagers among whom we went. I firmly believe that God is preparing many of the 'other sheep' for his fold here in India and I look to see the day in my own life time when thousands of such men are going to look upon it as a great honor to be called followers of the Lowly Nazarene."

# The Pioneer.

FRIDAY, JANUARY 21, 1927.

## MISSIONS IN THE EAST.

[Lord Lytton's tribute to the work of missionaries in Bengal should afford welcome solace to a body of men and women who, at the present time, are undergoing a period of special anxiety by reason of the serious menace to which their fraternity is exposed in the Far East. The recent criticism of missionary endeavour in China, delivered by Lord Incheape, was subsequently qualified by its author, but it certainly expressed a point of view which cannot be lightly ignored. At the same time Lord Lytton has eloquently shown that he who really endeavours to obtain an insight into the activities and outlook of mission-workers cannot but be struck by the immenso amount of good which they are able to do for humanity.] Facile generalisations on their, possibly, undue optimism do not assist the formation of an accurate judgment of their work. From the time of the Jesuit Fathers, who so patiently believed in their ability to convert Akbar to the Christian faith, this optimism has been a necessary part of the equipment of the ardent missionary. A striking illustration of the lengths to which such trust can go has just been vouchsafed in the attitude of the missionaries in China towards the so-called Christian General, Feng Yu-hsiang, who has now appeared so patently in his true colours that disillusionment is complete. But there are grounds for holding that it is better far to put confidence in a man until he gives definite cause for distrust than go through the world with an incurable suspicion of all humanity. If this be a weakness of the missionary it is one which he displays in good company.

[Here in India, the medical and educational enterprises, which have been scattered all over the country for the benefit of the people by the enthusiasm and understanding of missionary societies, most surely deserve the greatest credit and gratitude. The spirit of sympathy to which Lord Lytton referred is by no means the least of the assets possessed by these devoted men and women. It is not too much to say that in a special sense, to which the official and lay non-official European communities can hardly make claim, they get into the closest possible touch with Indian sentiment and aspirations.] Perhaps their sometimes emotional sympathy leads them to ignore practical considerations which necessarily dictate the actions of administrations and administrators. Perhaps, in their enthusiasm they are not always able to see all sides of some of the problems which appear to them to be so readily susceptible of solution. Indeed, it is to be regretted that, often through force of unavoidable circumstances, they are not fully seized of the opinions and outlook of the lay British element in the population just as their own views and attitude are occasionally misinterpreted on account of the same lack of contact. For each section has much of value to learn from the other. [The missionary spirit is at times wrongly invoked when describing service in India, but it has its place even in the activities of those who frankly view their duties and responsibilities in a more material light. So far as that spirit implies enthusiasm and keenness to give the best that is possible in the performance of the allotted task, it should be the aim of all to acquire it. Its active expression in the fruit of the missionary enterprises, which have been so warmly commended by Lord Lytton, shows how valuable it can be.]



All the World's a Stage—

# BROADCASTING

—and Men and Women merely listeners.

## To-night's "Star" Turns

London: "The Huguenots," Act 3, from Covent Garden, 9.45; The Kutcher String Trio, 9.20 and 10.35

Daventry: As London.

Foreign: "The Mountebanks" Opera (Ganne) Radio-Paris, 8.45.



JAMES CARING.



WISH WYNNE.

RECENT achievements in Dominion broadcasting by the use of short waves have made many listeners keen to possess a receiver capable of getting these transmissions.

I have received inquiries concerning the construction of these receivers. It is not my forte to recommend any particular make of component or specify any definite circuit or design.

However, I feel I should warn anyone who may intend to try his hand on these higher frequencies that only the finest of parts should be used. It is no use rushing a circuit with old parts or doubtful components.

Hours of work will bring nothing but disappointment. Get the best advice before constructing and then dependable parts, and your reward will be worth the trouble.

For those who have not yet got away from the usual broadcast band, I may say that there is much to be heard and much to be learned on these ultra short waves. Their use will grow, and whoever makes a receiver capable of tuning them in will not waste his time.

This evening at 9.45 p.m. there will be a relay from the Opera House, Covent Garden, of Act III. of "The Huguenots," Meyerbeer's opera.

Variety will begin the programme at 7.45 p.m., and will include Wish Wynne, while chamber music by the Kutcher String Trio will be heard at 9.20 p.m. and at 10.35 p.m., after the opera.

### TO-NIGHT'S PROGRAMMES.

LONDON, 2LO (361.4 Metres).  
8.15.—Children's Hour: Piano Solo, O'NEIL DIXON. Songs, REX PALMER. "Dancing Jack" (O. K. Woerner). "The Super Tuck Shop" (Rowland Walker).  
8.30.—DAVENTRY QUARTET.  
8.30.—Time, Weather and News.  
8.45.—DAVENTRY QUARTET.  
9.00.—MR. JAMES AGATE, Dramatic Criticism.  
9.15.—Bach, played by JAMES CARING.  
9.25.—MR. W. F. BLETCHER, Spanish Talk, from Manchester.  
9.45.—Fashions, by Merrick with DOLORES and CYRIL NASU. Synopse by THE RAMBLERS. WISH WYNNE (character studies). FOLKISS GREENE (burlesque songs). RITA BELL (entertainer at the piano).  
10.15.—Overland Dialect Talk, arranged by E. Le Breton Martin. MR. CHRISTOPHER MAUGHAN.  
9.00.—Weather and News. Local announcements.  
9.20.—Chamber Music. Divertimento for Violin, Viola and Cello (Mozart) by KUTCHER STRING TRIO. Samuel Kutcher (violin), Cecil Bowdler (viola), Edward Robinson (cello).  
9.45.—"THE HUGUENOTS," Act 3. Meyerbeer, conducted by Vincenzo Bellizzi. Relay from Covent Garden with Anna Maria Guglielmetti, Alberta Dal Monte, Bianca Secchiati, John O'Sullivan, Mariano Stabile, Fernando Antori, Alexander Kipnis, Michele Sampieri, Octave Dia, Giuseppe Nesi, Philip Bertram, Luigi Cilla, Bernard Ross.

## THE MAN WHO WINS THE "CALCUTTA."

By THE OLD STAGER.

IF the first prize in a lottery exceeds so much as one week's instalment of a man's total income, he should be by law debarred from qualifying for fortune's smile. The first prize in this year's Calcutta Sweep will be £150,000. Safely invested, this sum will produce £7500 a year. The average income of those who compete for this prize of fortune is probably around £600.

And every year, as the clock's hands approach the hour of fate and the awful possibility looms up, a discontent which is anything but divine, seizes upon each man who holds a share in the lottery. His ideas expand, his little drawing-room at home contracts. The 8.40 to Waterloo, the 8.15 to Liverpool-street, cease to be friendly and familiar forms of transport and grow to compare ill with a limousine. His friend's jokes seem as thin as the stair carpet, and he knows that he was born for higher things.

I need not elaborate the danger signals. Few men are strong enough to pass through the ordeal unscathed. I know but one who is fit to win the prize. Life has taught him several useful lessons which he has taken to heart. He has carefully planned and will rigidly adhere to his "programme of actions on receipt of the big cheque."

1. Leave London incognito and disguised.
  2. Open no letters, answer no appeals, accept no offers of marriage or film starring.
  3. Allocate £50,000 to public institutions, serving his own immediate area—selection to be made within one year.
  4. Allocate £25,000 to sweetening the lives of friends—the fund to be exhausted within ten years.
  5. Invest the balance of £75,000 in Trustee Securities to produce a clear £3000 a year for his own selfish uses.
  6. Make no change whatever in his present manner of life—which appears to produce as much happiness as a man may reasonably expect from life—but enjoy, free for ever from petty financial worry, the priceless luxury of a relatively huge reserve of income.
- "To laugh at the gas bill, smilingly accept the income tax man's figures, write glib cheques for the milliner, watch genially the fires and lights blazing in the basement, hear with an indulgent smile the crash of crockery and the tinkle of glass, to have a locker stocked with answers to every shing and arrow of fortune—ye gods, what a life.
- For a man thus equipped, c'en toothing Leo (that much maligned spot) were Paradise enow!

### DEAL TRAGEDIES.

#### Young Man Found Hanged at His Home and Woman Drowned.

Two tragedies occurred at Deal in a few hours.

Henry George Bailey, the 19-year-old son of a Deal boatman, who lives in Beach-street, Deal, was found hanged by a twisted sheet tied to banisters late last night.

A boatman walking along the shore early today found the body of Mrs. Louisa Ellen Parzetter, of Willington-road, Deal. The dead woman's handbag was found on Deal pier, about an hundred yards from where the body lay.

#### RD HYLTON'S GRANDSON DEAD.

death occurred yesterday at Stoke Place, of Howard Henry Howard-Visco at the age of 10.

Howard-Visco served with the Royal Guards for four years. He was the youngest son of the first Lord Howard-Visco.

### SOUTH POLE FLIGHT.

#### Commander Byrd's Plan After He Has Crossed the Atlantic.

PARIS, Monday.

Dr. Herbert Adams Gibbons has arrived here from America to prepare for the arrival of Commander Richard E. Byrd, who is expected to start a transatlantic flight as soon as the final tests of his machine have been made with a heavy load.

Dr. Gibbons says that the flight will pave the way for an expedition to the South Pole, which Commander Byrd is anxious to undertake.

While motor cycling through Barking last evening, William Manning (27), of Melbourne-road, East Ham, crashed into a motorvan, and was killed.

WHY BE A TENANT? Buy the house! The Westbourne Park Building Society, London, W.2, will help you. Explanatory booklet on request.—(Advt.)

### Fa

Arthur, a brilliant Buchanan has gone a great land in When wickets Buchanan has bowled ruos, and

### Another

"STEVE" has been Midland club for Halesover Broome, he hit u, look seven wickets hat trick. "Patsy" Hend sex and Brentford, interest the doings mate.

### LAWN TENNIS.

#### Tilden's Warning

Tilden's advent of Flau international lawn tent of what we may when the enthusiasm a brought into play iu t fruit.

W. T. Tilden has already Standard" some ind with which the game is and in a message to Ne seen, says—

"Everywhere I see of many of them good and boy champions look remember that while we for our boys and girls of the world. We caution at our prowess of outclassed"

### ATHLETICS.

#### Important Olympi

I HAVE just heard which is likely to sentation of Great Olympiad next year. known West End bus to institute a scheme

## GLOUCE.

### How Hammo

Grac

By J.

WHEN young follower of Dr. W. G. batsman as gar always one a sweet in doubters. how many greatest dec remained u under conditi are more 1 to his success.

Between M-30, 1895, Gra-innings, sec runs, and ad had an aver The champit were: 13, 1' 288, 52, 2 and 169.

For 32 y rival that Walter Reg pleting 100 a sequence 11, 99, 187 for 1028"

These compar these little

I hi (

Witness had no objection to tax upon entertainments, provided it was levied only on the upper classes and to taxes on luxuries. Witness had also submitted a lengthy memorandum in reply to the questionnaire.

Rao Bahadur N. Gopalaswamy Iyengar, registrar-general of panchayats, Madras, was the second witness called for examination by the committee today. Witness said that the present system of land revenue assessment should be abolished and it should be replaced by a tax on the capital value of land and there should be a tax on agricultural incomes. He further suggested that income-tax should be provincialised as it was the most appropriate of the three most important taxes levied on behalf of the central Government, namely, customs, income-tax and salt, all of which witness considered elastic. He, however, would retain super-tax for the present as a central revenue. Witness held that the residuary powers of taxation should remain with the provincial Government and that the local authorities should be given the liberty to levy a tax on the capital value of land provincialised income-tax and excise, subject to a maximum to be fixed by the Legislature.

The committee then rose for the day.

#### MISSIONARY WORK IN INDIA.

Lord Goschen's Tribute.

1925 COONOR, May 20.

An interesting address was delivered by his Excellency Viscount Goschen at a public meeting in Stanes School during the current session of the Missionaries Conference. In the course of his address his Excellency said :—'I sometimes think that we who stand outside are not sufficiently interested in mission work and do not pay sufficient gratitude to the workers. If we hear of any sudden deed of heroism or if we hear of the story of the saving of a life in which courage is displayed, if we hear any story of romantic adventure, or exploration under conditions of great danger, of difficulty, we are at once thrilled, and rightly thrilled. But do we always recognise that side by side with us in our daily life are living a body of men and women who are daily leading lives of heroism, who are living far away from their homes, far away from their friends, in isolated posts, and having none of the amenities of life? They are often called upon to meet sudden epidemics at the risk of their life and all this they are doing quietly and unostentatiously, year after year, giving the very best of lives, and they are doing it so quietly and so unostentatiously and so continuously that we do not always pay to them the gratitude which we ought and which, on behalf of those outside the mission field, I am so anxious to offer this evening.

Speaking of the condition of the churches of the present day, his Excellency said : 'I sometimes wonder what is the reason why out here and at home there is so much apathy among churchmen and churches, why there are so often a number of people who believe that religion is something of dogmas and doctrines and outward forms and observances, and do not realise that it ought to be and should be personal and human relationship between us and God. It is this personal and human touch that is more needed than anything else. Those brothers and sisters of ours who work in the mission field are showing us what a life of personal relationship means.'

His Excellency then emphasised the need of the spirit of brotherhood, which alone, he said, would bring the world unscathed through this hour of crisis.

## MR. GANDHI AND BIBLE.

Answering to a correspondent who enquires why he reads the Bible and not the Gita to students of the Gujarat national college and who asks whether he has not now been found out as Christian in secret, Mr. Gandhi says in *Young India*.

[Several correspondents have written to me taking me to task for reading the New Testament to the students of the Gujarat National College. One of them asks; 'Will you please say why you are reading the Bible to the students of the Gujarat National College? Is there nothing useful in our literature? Is the Gita less to you than the Bible? You are never tired of saying that you are a staunch *Sanatani* Hindu. Have you not now been found out as a Christian in secret? You may say a man does not become a Christian by reading the Bible. But is not reading the Bible to the boys a way of converting them to Christianity? Can the boys remain uninfluenced by the Bible reading? Are they not likely to become Christians by reading the Bible? What is there specially in the Bible that is not to be found in our sacred books? I do hope you will give an adequate reply and give preference to the Vedas over the Bible.'

I am afraid I cannot comply with the last request of my correspondent. I must give preference to that which the boys lawfully want over what I or others may desire. When they invited me to give them an hour per week, I gave them the choice between reading the Gita, Tulsidas Ramayana, and answering questions. By a majority of votes, they decided to have the New Testament and questions and answers. In my opinion, the boys were entitled to make that choice. They have every right to read the Bible or to have it read to them. I offered to read the Gita or the Ramayana as I am reading both at the Ashram to the inmates and as therefore the reading of either at the National College would have involved the least strain and the least preparation. But the boys of the college probably thought they could read the other books through others but they would have from me my interpretation of the New Testament as they knew that I had made a fair study of it.

I hold that it is a duty of every enlightened man or woman to read sympathetically the scriptures of the world. If we are to respect others' religions as we would have them to respect our own, a friendly study of the world's religions is a sacred duty. We need not dread, upon our grown up children, the influence of scriptures other than our own. We liberalise their outlook upon life by encouraging them to study freely all that is clean. Fear there would be when some one reads his own scriptures to young people with the intention secretly or openly of converting them. He must then be biased in favour of his own scriptures. For myself, I regard my study of and reverence for the Bible, the Quran, and the other scriptures to be wholly consistent with my claim to be a staunch *Sanatani* Hindu. He is no *Sanatani* Hindu who is narrow, bigoted, and considers evil to be good if it has the sanction of antiquity and is to be found supported in any Sanskrit book. I claim to be a staunch *Sanatani* Hindu because, though I reject all that offends my moral sense, I find the Hindu scriptures to satisfy the needs of the soul. My respectful study of other religions has not abated my reverence for or my faith in the Hindu scriptures. They have indeed left their deep mark upon my understanding of the Hindu scriptures. They have broadened my view of life. They have enabled me to understand more clearly many an obscure passage in the Hindu scriptures.

[The charge of being a Christian in secret is not new. It is both a libel and a compliment—a libel because there are men who can believe me to be capable

of being secretly anything, i.e. for fear of being that openly. There is nothing in the world that would keep me from professing Christianity or any other faith the moment I felt the truth of and the need for it. Where there is fear there is no religion. The charge is a compliment in that it is a reluctant acknowledgement of my capacity for appreciating the beauties of Christianity. Let me own this. If I could call myself, say a Christian or a Musalman, with my interpretation of the Bible or the Quran, I should not hesitate to call myself either. For then Hindu, Christian and Musalman would be synonymous terms. I do believe that in the other world there are neither Hindus, nor Christians nor Musalmans. There all are judged not according to their labels or professions but according to their action irrespective of their professions. During our earthly existence there will always be these labels, I therefore prefer to retain the label of my forefathers so long as it does not cramp my growth and does not debar me from assimilating all that is good anywhere else.

The hypersensitiveness that my correspondents have betrayed is but an indication of the intensity of the wave of intolerance that is sweeping through this unhappy land. Let those who can, remain unmoved by it.

## MOTHER GUNGA.

(BY REGINA MIRIAM BLOCH.)

I am Mother Gunga, I dream and I run  
 Mine unaging course through the maze  
 of the sun.  
 The moon mists with silver, the noon  
 sheds its gold:  
 I am Mother Gunga, your mother of  
 old.  
 O fanned on my waters, O reared from  
 my deep  
 If ye heark and mark I will lull you to  
 sleep.  
 Upon my veiled bosom my mysteries  
 lie  
 With the secrets of earth and joys of  
 the sky.  
 The gods throw me garlands and men lave  
 their brows  
 In dim holy waters which cover my  
 house,  
 I am one to the devas, beggars and  
 Kings  
 I am both the core and the perfume of  
 things.  
 My ripples have meshed both the sob  
 and the song,  
 The cycles pass on and my heritors  
 throng.  
 Lo! Death teems with re-birth and Birth  
 sags with Death:  
 Four faces hath Brahma yet one is his  
 breath.  
 I know his four aspects, I am of his  
 word.  
 And through all his kalpas my crooning  
 was heard.  
 Through my lush sluices the flags and  
 the fish  
 Flow in one long pennon and cease at  
 my wish  
 The ghats yield their ash and the maid  
 floats her flares  
 To probe what her life may withhold in  
 its years.  
 Ah, many the lovesong and bitter the  
 groan,  
 The sins and the bliss my far reaches  
 have known,  
 The darks full of magic, the blue of the  
 East,  
 Pale lotus and stars, ascetic or priest,  
 The throbbing of conches, dusk temples  
 and rites,  
 The orient glory which beats through  
 my nights.  
 The strange sculptured idols, the ohant  
 ling that floats  
 Across my lamped splendours from  
 myriad boats.  
 Aye, still in my heart I can hear the  
 soft trains  
 Of Radha to Krishna in musical rains.  
 I am young with the youth of the re-  
 current tide,  
 I am old with the age of the gods, and  
 Bride  
 Of dawn since the dawnspring: O  
 nurslings I fold  
 Ye close in my arms as I rock and I  
 hold.  
 I will croon my faint tune.  
 Lean low and be told,  
 For I am Mother Gunga, your mother  
 of old.—The Times of India:

THE MISSIONARIES. 913.27

"Every American," it is said in a recent French analysis of America, "is at heart an evangelist." The author speaks of American Protestants as imbued with a missionary spirit that is typically Anglo-Saxon, forgetful seemingly of the fact that it was Catholic missionaries, imbued with the same spirit, who evoked the valleys of the St. Lawrence and the Mississippi from the unknown. "Not a cape was turned, not a river was entered," says BANCROFT, the historian, that one of them did not lead the way.

The Christian missionary has been in the van of the migrations that have peopled the prairies and the valleys beyond. Americans come honestly by the missionary spirit, both by inheritance and experience, and deem themselves under some obligation to share with the rest of the world what has come to them of missionary enterprise since the days of the pioneer missionaries in the English Isles who have now become Saints ALBAN, NINIAN, PATRICK and COLUMBA.

In this century, when the conveniences of civilization tend to waft men to heaven "on flowery beds of ease," it is inspiring that there are still men and women who have the zeal of those early Christian missionaries and who are ready to endure any hardship or face any peril in order to carry their gospel around the earth. That commercial and political interests have often taken advantage of their presence and the results of their single-minded work should not obscure the nobility of their effort to illustrate to those of other cultures what we have deemed best in ours. Everywhere the American missionary has gone not only preaching his gospel, but, what is far better, illustrating it, founding schools, hospitals, orphanages, asylums. Not to do this would be a faithlessness to that spirit which is incarnate in Christian civilization. The missionaries in China are but the Augustines and Ninians, the Patricks and Columbas, the Livingstones and the Morrisons, the Careys and the Scudders carrying on.)

COPY

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To,  
DR. W. J. WANLESS,  
M.D., F.A.C.S.,  
Physician in Charge, Mission Hospital,  
Miraj.

Sir:-

We have the pleasure to welcome you here once again after your long separation from us during your last visit to America. Our circle of friends and this province in general have suffered a good deal owing to your absence from us. However we consoled ourselves in consideration of the delight which you might have had by visiting your own home-land after a long sojourn in this country, which was actuated by your benevolent desire of serving the suffering, particularly of this poor land. The good that you have done to the public of India, is immeasurable and beyond description. The success of your operations, your care of the patients and your popularity have induced patients from far off corners of India to flock to this place for treatment and most of them have been saved by you and your staff of co-workers with the Grace of God the Almighty from such dangerous conditions as to give them new life and hope.

It was through your fame that we came to you in 1919 for the first time and we are very thankful to you for the successful treatments that we have had since that time from you.

It is through your personal attention and care that the Hospital is maintained in such an efficient way. With its vast company of friends and a large staff of assistants always ready to serve suffering humanity it is more than can usually be expected even from parents.

Your efforts in maintaining so successfully a medical school to train our young men for the service of the suffering public is also praiseworthy. The efforts that you are making in spreading the gospel of serving the mankind and removing the religious prejudices is worthy of every commendation.

The number of patients coming from outside is daily increasing and the need of making additions to the patients' quarters consequently arises. In order to commemorate the sacred memory of Kunwar Lalsingh Mansingh, deceased, of the village Bhavat in the District of Mainpuri having business at Bombay and who has established several charitable institutions during his life, his faithful wife Mrs. P. Lalsingh presented your institution a sum of Rs. 12,000 in 1923 for the construction of a hospital block to be known as Kunwar Lalsingh Mansingh Block and we are glad to find that it is completed and is now in use. We take this opportunity to thank you once more for all your care and well-wishes and present a photo of Kunwar Lalsingh Mansingh to be kept into the said block and request you to kindly unveil the same.

Wishing every success and prosperity to the institution,

I remain, Sir,

Yours most sincerely,

MOTISINGH LALSINGH,  
on behalf of Mrs. P. Lalsingh & relations.

Dated December 18th, 1925.

~~The above~~ address was recently presented in a silver casket by the son of Hindu widow who donated a New Hospital Block for Children and Maternity patients.

Continued to Y. M. A.

Reuben 1781

# The Founders and The Foundations

When I came to Br. S. Gray on Archel Green a Memorial of the 93 & 94  
General History - Begin with our progress & analysis a money fund. De Boyer 1704.

The frame founders. Va. 1789 by N.Y. 1766 Annual Collection. "Dornick" for Gray 1741

As to P. N. - Dublin. Soc. of Friends P.C.K. - By Philadelphia in N.Y. Hudson. Brantford

1789. East of the 4 degrees to name 2 men. 'fours to a committee. 1/4 to 1/4 -  
four to four & four to four

1802 through in a name of P. N. Adams of Friends of Va. N.Y. P. N. in 1802 <sup>in 1802 to the</sup> <sub>ending a list from</sub>  
1816 GA edit. By N. Y. in 1827 - & the book on Boy's M. Br. B. G. F. 56

Among friends the book of P. N. Adams  
1500 and more Soc. of P. N. East in 1804

1805 - the Bd of East of the A. M. Soc. of P. N. Dept. letter to the. From with 64 M. N.

1816 the center of the Soc. of P. N. (to be) of P. N. & Co. M. N.

Annals of the Soc. of P. N. 1815. P. 557

The Bd of East has begun one at each of the in  
why not to end?

not some in principle. P. 67

The first debate, volume 1825-1837 - <sup>one to another of the Soc. of P. N.</sup>  
<sup>both the Soc. of P. N. & the Soc. of P. N.</sup>  
<sup>and the Soc. of P. N. & the Soc. of P. N.</sup>

It returned with the Soc. of P. N. & the Soc. of P. N. - <sup>and the Soc. of P. N. & the Soc. of P. N.</sup>  
the return in the 1830s in 1831

The reasons - The Constitution of the first appeal. P. 161, 163 and P. 159

"In the beginning" - a part of the movement began here. In it seem today

## 1. But was this the beginning?

He took in the American time and in England and on the Butler farm  
and in the Soc. of P. N. & the Soc. of P. N. in debate  
and in the fundamental part and subjects of the P. N.

The Great. Soc. N.  
65. James many  
March 52  
Jan 34

## 2. The Presentation

Macarty has taken of some  
Dignity - One next to his grave.  
Loomis

The Providence Soc. Alexander. Miller. Archel Green

## 3. The Principles

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Prophecy - taking of the Soc. of P. N.  
Mills 47

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2. The corruption of the Soc. of P. N.
3. The example of the Soc. of P. N.
4. The movement toward the Soc. of P. N. religion
5. The spiritual basis of the Soc. of P. N. with the God
6. The work of Providence in an age
7. The law of the Soc. of P. N.
8. The testimony of the Soc. of P. N.







Born 1802 in Wayne Co. in town of E. Keshonopolis, a. Baptized - admitted to  
Wayne County. Adm. to the bar in 1829. Died (Philadelphia) May 1, 1833 in the  
E. K. Church. Entered May 30, '33. Arrived at the bar Oct. 33. Died Aug 12, '35  
aged 32; buried in B. & B. Church. J. C. of him: "Mr. Reed was a man of  
excellent <sup>mind</sup> parts, respectable education, liberal opinions, & sincere faith. His  
affectionate, active & kind heart & industry & much energy, led to much to  
from the hope of his being my helper & the more that on the location. I can  
not remember to expect that in a long life such a man would do  
great good. He can it be possible that even the short course allotted to  
him was spent in the best way. He left his example as known to a  
large number of the friends. His being one of the first missionaries of a  
new & distinctly reformed organization, was very a part of <sup>much</sup> ~~the~~  
moment in the time & country of our time. He in reference to him  
as due to many others, I think must recognize the view of the fact as  
the highest reason for our the system of Providence. As for God, His  
way is perfect."

Propaganda of the League

Conservative education

The first education

Work in Europe and South

Domestic education of men - Agricultural products

Work for the first

Work in Europe

Missy travels - American

Work as a student

Part of the

Work of the League as well as the first

First of the

Work of the League

The original

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1/2 of 36

April 41

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Openly expected f. 2 48, 51, 49 <sup>6 Books</sup>  
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But during the 89

Bad America 92

Ordered efforts - 94 f

and any more 100

\$

Mrs Sawyer 116

of Lonely 113

47 2nd day 121 & 122 111. 123

- 7
- 1704 - Vest Presb. & Phila
- 1741 - Mr. Craig - Don. to Hutton. Bannock.
- 1781 - Presby. Redstone. 150 ps q.
- 1789 - Fred J. A. - Good Don.
- 1802 - G. A. Don. Com. 12<sup>th</sup> Synod. G. A. Don. Com. & his flow.
- 1816 - B. & Don. M. G. A. Don. Doc.
- 1827 - B. & Don. M.
- 1825 - End of G. A. Don. Doc.
1831. G. A. Don. M. Doc.
- 1837 - Transfer to G. A. Board.

PITTSBURGH ATHLETIC ASSOCIATION  
PITTSBURGH, PENNSYLVANIA

The Budget and Finance  
Committee will be glad to have  
you present at a meeting to  
be held Wednesday morning  
at 9:00 o'clock in the Committee  
Room, Annex, Pittsburgh P. <sup>CE</sup> <sup>FE</sup> <sup>HE</sup> <sup>NE</sup>  
Assn.

*F. S. [Signature]*

145,000	Budget	+
127,800	on hand	-
21,548	Budget	+
557,327	on hand	-
366,818	Budget	-
273,724	on hand	-
72,164	Budget	+
139,638	on hand	+

May 26, 1931.

PITTSBURGH ATHLETIC ASSOCIATION  
 PITTSBURGH, PENNSYLVANIA

The Budget and Finance  
 Committee will be glad to have  
 you present at a meeting to  
 be held Wednesday morning  
 at 9:00 o'clock in the Committee  
 Room, Annex, Pittsburgh, Pa. & Office 2  
 Annex.

145,000	Burs +
1,278,000	Ass -
21,548	Burs +
557,327	Ass -
366,818	B -
273,774	B -
72,164	B +
139,635	S +

R. D. [Signature]

May 26, 1931.

Vette

81 p. 21

bedded in the bed of the river.

It is named after in 1858?

Stony Hill.

1350 B. 21.

Spoken Dutch.

Footman & -5717.

159 Cleveland St

Orange

N.Y.



Hydrogen under a 5th

31-37

for class 33.

for class 33-34

for class 37-39

Abolition of the Slave Trade, completed by J.C.C. 1741 to 1838

The Church began as a mission in 1704. p. 2 f

1766 - <sup>67</sup> from King's Mt. - annual collection - p. 4

Was an interruption - Rev. J. + his wife. 1767

1789. First year. Ebenezer + his wife to name 2 more - first to be collected p. 5  
for approx 5 miles - devoted 4 weeks

1802. Sunday for a mission approx p. 6 f. Jos. Chanin  
the Synod. Va. Mt. Ky. App. reports  
2. 1800  
In order from Dec. 6. 1799 - 1800 - 04. July. 1800

1816. J.C.C. visited. N. B. of Mission

1827 (1828) by J.C.C. - new on Stone Bl.

as to Southern mission

1741. Elizabeth Station N. B. of Mission. See Report for P.C.K. <sup>By the way</sup> first

1744. Otho's Mt. mission by King's Mt. <sup>sub. Elizabeth</sup> (1807)

1796-1816. Various Acts in the N. B. mission 1816

1805. J.C.C. + his wife, first year. 5 p. h. p. 35 p. Sept 15 Dec.

1816. N. B. visited. N. B. Dec. 1804. Mission to the N. B. 9 months. 60 miles

1825. Amalgamated with ABC on p. 35 p. Reason

N. B. of Mission has changed as at end of p. 2 N. B. of M. D.

N. B. of M. D. not found in papers. p. 67

1795-1808. General mission appointed by J.C.C. 1769

1789 Agent of Va. Colon Bldg. & War Building - In London No 30 178. 22. 22.

1802 The Publ. Agent of the first ed. of the Journal of T. Wms. Esq. 2nd ed.  
1802 - 6 min 13 d. D. 155

1808. Ja. front of the Journal - on the Journal  
B. Wms. Esq. - in Paris. 1806 Journal Journal. Journal. Journal

1825-1837 - The Journal & Journal  
The Journal or Journal.  
The Journal.

1831. Journal in Journal for Journal Wms. Esq. 181 f.

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Journal - 1800. 1806

The Journal 180 f.

The Journal 182 - Journal Journal Journal

20 Journal Journal.

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Journal Journal 4  
The Journal for Journal

Journal 184

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3 Journal 1845 f. 15

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The Journal Journal 182

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Journal Journal 184

Journal Journal Journal

Journal Journal 184

Journal Journal 183 Journal Journal!

20 Journal.

in Journal 1833 f. 165 Journal Journal Journal 180

Journal 1836 Journal

5<sup>th</sup> Journal Journal 173, 177 Journal 178

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The Assoc. of Surgeons at London

The Colonial Office 1852 - 31

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Letter to report provincial quarts Chas 34. JCR in 7. 187.

In 3<sup>rd</sup> Lp. 855 p. 17

Copy for text of America 31<sup>st</sup> Rep 1855 p. 19

Report of the year 1836 and 19123 Report of the year 6997.

Last Report of Bd. 1936 - p. 207

Not quite of date. L. Lp 99. For Africa part year L.L. 65

The 8th Session for 21<sup>st</sup> Dec. in D. L. March 9 1855

Letter published in Apr 11. John 57

J. H. A. R. R. R.

W. S. M. A

Demerit of report get done by other. W. S. M. A

Letter on Amis. 20<sup>th</sup> Dec. in 1855 Lp 84

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Change. Report part in 7<sup>th</sup> Dec. Lp 93, for same but Lp 83

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WMS Policy p. 122, 123

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Policy - Lewis' copy 101

The Founding of the Foundation

Origins

Benjamin Franklin

Benjamin Franklin

William Bradford

1723-1791. Other figures.

Work - the two main  
sections were. Very much of  
the same

Principles  
The Church Principles <sup>1751</sup> - Linnæus - eight years  
the detailed plan  
the paper  
Gutzwiller, July 1791

Proceedings  
Sept. 1791. Linnæus. Gutzwiller  
a plan of the same. And Miller. Gutzwiller

Recent - the two main  
the two of the body.

Success: appeal for  
that it is the  
cause.

Position & financial state. Linnæus 1751  
no food. At the end of the year 1751. Linnæus 1751

ALBERT H. WIGGIN  
CHAIRMAN GOVERNING BOARD

JOHN MCHUGH  
CHAIRMAN EXECUTIVE COMMITTEE

CHARLES S. McCAIN  
CHAIRMAN BOARD OF DIRECTORS

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PRESIDENT

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OF THE CITY OF NEW YORK

METROPOLITAN BRANCH  
FOURTH AVENUE AT 23<sup>RD</sup> ST.

New York

May 8, 1931

Mr. Robert E. Speer,  
24 Gramercy Park,  
New York, N. Y.

My dear Mr. Speer:

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Yours very truly,



G. H. Saylor,  
Vice President

S/T

# WOMEN and MISSIONS

APRIL, 1931

## Women and Missions in West Africa

By W. Reginald Wheeler

Secretary for the West Africa Mission of the Board of Foreign Missions.

"NINE-TENTHS of a man's success or failure is due to his wife." Thus spoke a well-known educator. A missionary secretary, hearing this statement, expanded it to, "ninety-nine one-hundredths of a man's success is due to his wife, and only one one-hundredth of his failure." If such fractions obtain in a man's work in this country, what shall we say of the higher mathematics and equations in this sphere on the foreign field? And what of the part played by single women missionaries? However these figures may be computed, it is an indisputable fact that of the 1,491 missionaries under permanent appointment by our Board of Foreign Missions in 1930, 541 are wives, 372 are single women. Thus of the total 1,491 under appointment, 913 are women.

Of the contributions in money to the work, who can measure the amount traceable to feminine interest and influence and prayers? "The men's boards report a decrease in gifts, but the women's boards an increase." Missionary magazines founded by men "wax and wane"; but WOMEN AND MISSIONS "constant does remain."

Receipts can be reported, the missionary force can be numbered, but who can measure the contribution in courage and patience, in the "work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ," of the women missionaries on the field? Life on the tropical frontier to many men has certain aspects of a prolonged camp and is a renewal of boyhood zest in life in the

forest; to women, however, "life in the bush is at times an agony."

In no mission field has the nobility and beauty of the devotion of women missionaries been more evident than in Africa. There are mothers who bear the cross of separation from children, and wives from their husbands; there are single women who endure loneliness that is not known in the homeland. Many a missionary couple of the West Africa Mission have been separated for three years while the wife remained with the children in the homeland and the husband continued in the work on the field. One missionary couple were separated for sixteen years, with furloughs at three year periods—a total of sixteen years when husband and wife lived on opposite sides of the Atlantic. Of the success of the work in West Africa, perhaps the missionary secretary's assignment of credit of ninety-nine one-hundredths of that success to the women of the mission is not an exaggeration.

At the Biennial and at the General Assembly in Pittsburgh this year will be held the celebration of the centennial anniversary of the founding of the Western Foreign Missionary Society. Dr. W. C. Johnston of the West Africa Mission outlines in this number of WOMEN AND MISSIONS the development of that society. In this century of service, the record and achievements of the women missionaries is imperishably written, and I wish to tell of that work of "women and missions" in West Africa.



The Western Foreign Missionary Society soon after its organization in the fall of 1831 sent out appeals for financial help. The women of the church at home "rallied to its support." Thus *The Foreign Mission Chronicle* for July, 1833, reports, adding:

"If the following letter, indicating the prompt and unsolicited efforts of a society of ladies in a distant part of the union, shall have a tendency to awaken in the bosoms of Christian societies in other places a generous desire to imitate so good an example, the respectable writer will doubtless excuse us for the liberty which we have taken with her communication:

June 26, 1833.

'Sir: Some of the ladies of N. . . . . feeling it an incumbent duty (and a pleasing one) to aid in sending the gospel to heathen lands, have formed a society in this place for the assistance of foreign missions. We have remained in a careless and indifferent state too long; it is time that we should be up and doing for the help of the Lord. Let us implore the blessing of God on our exertions, that all that we do may be done for His glory.

"This society is styled the N. . . . . Female Foreign Missionary Society, and has the pleasure of sending the enclosed check on the bank for \$122.88, which you will please accept, and dispose of as your society may deem most suitable to fulfill the object intended.

"Be so good as to inform us on the receipt of the same, and also what application will be made of the funds sent, and you will much oblige us.

Respectfully,  
Sec. Na. Fe. Fo. Mi. So."

The first missionary to go to the foreign field and to Africa was a man, John B. Pinney, who sailed Jan. 9, 1833. He returned for recruits that summer, and the first woman missionary to go out to Africa, Mrs. Matthew Laird, sailed with her husband, with Mr. Pinney, and with Rev. John Cloud and Rev. James Temple, a colored missionary, Nov. 6, 1833, arriving in Liberia, on the West Coast, the last day of December. Mr. Cloud was energetic and impetuous. Too soon after arrival in the tropics he undertook a 150-mile journey of exploration along the Liberian coast, and was stricken by dysentery.

"During the few days of his survival, Mr. and Mrs. Laird, with a kindness and solicitude which nothing could surpass,

waited night and day around the bed of their beloved associate, so that he had no sooner expired than it was found that the fatal malady had transferred itself with unlimited violence to them. Mr. Laird was first attacked, and his partner, though a woman of no ordinary faith and fortitude, sunk before the prospect of another victim so soon in the person of her husband, insomuch that her extreme anxiety would seem both to have invited and accelerated the fatal termination of her disease. She expired on the 3rd of May, and on the day following her husband closed his eyes in death, and thus, after a few hours of separation, they experienced, we trust, a blessed reunion in the mansions of the just."

Thus in the spring of 1835 the first woman missionary of our church assigned to Africa laid down her life. Another missionary wife, Mrs. Robert W. Sawyer, sailed Oct. 6, 1841, with her husband for Liberia. "On the death of Mr. Canfield, the whole care of the Mission devolved upon Mr. and Mrs. Sawyer. . . . They had been but a few months in Africa, consequently were but very imperfectly acclimated. But, without fear or discouragement, committing themselves to God, they entered on their missionary labors." On Dec. 6, 1843, Mrs. Sawyer wrote to the Western Foreign Missionary Society the following letter:

"It becomes my painful duty to inform you that my beloved husband, and your faithful missionary, died on the evening of Dec. 1. R. W. Sawyer is no longer your missionary in Africa. God has graciously called him home. His work was done. . . . He is gone! Shall I mourn or murmur? God forbid! Christ is still my Prophet, Priest and King. He is my refuge, a high tower, and a rock of defence. In regard to my intentions and plans, I intend to remain in the Mission, and go forward in the management of the school and the domestic affairs, just as heretofore. . . . Try to send us another missionary family soon. . . . I mourn my personal loss and the loss sustained by the Mission, but I do rejoice in his infinite gain. It is all well now."

The work in Liberia continued with the aid of white missionaries until 1866, when the work was turned over to colored missionaries from the United States and to native pastors. In 1850 work had been opened on the Island of Corisco, off the coast of the French Gaboon, near the mouth of the River Ogowe, associ-



A MOTOR ROAD OF TODAY IN AFRICA

ated in these latter years with the travels and tales of Trader Horn. In July, 1860, Miss Mary C. Latta sailed for Corisco. Those early missionaries knew little of the defense against and remedies for malaria and yellow fever. (Forty-four out of 79 missionaries of another board who were sent to the West Coast of Africa died in the first year on the field.) As soon as the new missionaries reached Africa, they were attacked by fever, and without medical resources or protection they resigned themselves to whatever might come. Thus Miss Latta writes: "Doctor says, 'Let the fever come; do not be troubled about it.' And I am sure I am not troubled in the least. If it comes, well; if it stays away, perhaps better. I am very well now, and I know that if careful I shall continue so long as it is the will of my Heavenly Father that I should."

Another of the women missionaries, Mrs. Lewis, died in the middle of August, 1861, but the following month the mission was reinforced by a married couple, another woman missionary, and by Rev. R. H. Nassau, M.D. Miss Latta became Mrs. Nassau on Dec. 17, 1862. The next spring, in 1863, she and Dr. Nassau made a trip to the mainland. "Mrs. Nassau was the first white female missionary who had been seen among the tribes north of Corisco, and probably the first white woman. She was a great curiosity to the people, and especially to the women." That summer, in July,

1863, a visit was made to the Benito River, where the following year Mr. George Paull was to open a station on the beautiful shores of Spanish Guinea.

In 1863, Mrs. Nassau, because of ill health, was sent to the United States. One missionary couple, a woman missionary, and Dr. Nassau remained in Corisco. An appeal for reinforcements was sent to the church at home, which was the forerunner of many a "faithful and desperate letter" which has been written from the West Coast of Africa during the succeeding years:

"Won't somebody stir up the church? It is not the board's fault. We are weak and weary and faint. This is no economy of money or life. While we toil with work that cannot be made less, we fall before assistance comes, and then the assistant, taking the burden, himself unassisted, falls in his turn. Our native helpers are good but themselves are a care. Why do not the reapers come to the vineyard?"

Mrs. Nassau returned to Corisco in the spring of 1864 with her son Willie, who had been born Feb. 28, and there came with her Mr. and Mrs. DeHeer, Mrs. Clemons and a nurse. In 1864, after the sudden death of Mr. George Paull, who had opened work at Benito on the mainland, Mrs. Nassau wrote to a friend in the homeland:

"Can you not try to persuade some of your student friends that it is their duty to go to Africa? I believe some gentlemen hesitate because they think the cli-

mate so fatal to ladies; but the ladies themselves have courage enough."

On July 12, 1866, Dr. and Mrs. Nassau welcomed a son, whom they named Paull after their friend who had given his life to the work at Benito. But on the 13th of December, after a brief illness, Paull died. A few months after his death Mrs. Nassau wrote to a missionary friend:

"When you hear of the death of little Paull, you will feel sorry that you never held him in your arms; but when you meet my baby in heaven, robed in a shining dress, all purified from earthly dross, there will be no room for such sorrow. I would have kept him if I could. It was hard to give up my gentle, loving baby; and yet I would not have kept him against my Father's will. As Mr. Mackay said of Mr. Paull, 'God never makes mistakes.'"

The mission was again stricken. "Mrs. Menaul went home to God Feb. 17, leaving a little babe two weeks old," Mrs. Nassau writes. "Her little daughter Bessie is with me for the present."

Mrs. Nassau suffered that summer from fever and became steadily weaker, and in September it was decided that she ought to return to the United States. Dr. Nassau and she left Benito in a sailboat, with their son Charles, bound for Gaboon. They hoped to reach Elobi that evening, expecting to remain there on the following day, which was Sunday. But Mrs. Nassau died that night as she slept in the boat. Dr. Nassau wrote:

"The curtain that tropic night lets fall so quickly after the uniform six o'clock sunset, finds us, with great skill on the part of the crew, turning the rocky southern point of Cape St. John, and the strong sea breeze on our quarter fair for Elobi. The boat is gliding beautifully, and with apparent rapidity, through the water, but the strong current of the tide ebbing out of the bay prevents progress, as is marked by one after another of the trees on the near shore. The night is clear and starlit. All so quiet! All except the man at the rudder and I are asleep. Is a life ebbing away under this thatch? . . . . It is past midnight—Sabbath. She has entered into its rest. . . . The crew have been awake a long time. . . . This is baby Charlie! And this form, outlined through the white cover, was his mother. She had helped me bury baby Paull, we two, alone, in secret, at night and we had sent away her first born

across the sea. All, with a thousand other truths come back; but with pain."

The boat returned to Benito. The women of the church greeted the little party again, "very pitying and respectful." "Some of the poor women took off their ornaments and said, 'Now we women are left alone.'"

There has been many a missionary grave on the West Coast of Africa, and many a funeral service where those who have lost dear ones have refused to lament openly and have spoken to the people of the "Tribe of God" of the other mansions that are in "God's Town." The funeral of Mrs. Nassau was typical of these many Christian burials on the edge of the primeval forest. Dr. Nassau writes:

"Standing outside the house, under the broad eaves, by the coffin, while the assemblage stood or sat around, I read the 90th Psalm in English. Then was answered the question, 'Why this waste?' then a hymn, and a prayer. For the natives' sakes these were in their own language. . . . Baby Charlie was shown the flowers by dear mother's face, and 'Goodby, Mama,' said for him. Then I drove the twelve nails to their places. Six young men, Christians, special pupils or faithful servants of Mrs. Nassau, took up the coffin, most of them voluntarily, as I led the way down the arbored path, through the pineapple grove, by the trellis of passion vines, and up the knoll to the cemetery, a few hundred feet distant."

I have walked up the arbored path to the cemetery and have seen the grave of Mrs. Nassau, with the simple inscription, "Mary C. Nassau, wife of Rev. R. H. Nassau, M.D., born February 20, 1837. Fell asleep in Jesus, September 10, 1870. 'She bore the cross, now wears the crown.'" And near by is a child's grave, with a lamb carved on the headstone, and the name and dates, "George Paull Nassau, July 12, 1866, December 13, 1867."

These early missionaries passed through deep waters, but the waters did not overflow them. And their successors on the Benito, in the Ogowe, along the Mbam and the Nlong, and throughout Cameroun today, have been worthy of the high inheritance which is theirs. And ninety-nine one-hundredths share in that inheritance belongs to the women of the West Africa Mission.

## THE BIENNIAL

**T**HE Third Biennial Meeting of the women's missionary organizations of the Presbyterian Church, U. S. A., will be held in Pittsburgh, Pennsylvania, May 22 through 27, at the Biennial headquarters in Bellefield Church, on Fifth Avenue, in the Oakland district. Bellefield Church is located only a few blocks from the Mosque, the headquarters of the General Assembly. Synodical and presbyterial presidents, Board members and Board secretaries constitute the delegated group.

On the program ample time will be given for the consideration of policies, organizational matters and future plans. These conferences will be attended by the delegated group. There will also be inspirational meetings open to all Presbyterian women, at which there will be special speakers and missionaries. Services of worship and an informal prayer service on Sunday evening, a big Sunday afternoon meeting with missionaries, and the communion service closing the Biennial meetings on Wednesday noon, May 27, are planned.

Special railroad rates to Pittsburgh will be available, of which all delegates may take advantage. The Webster Hall hotel and a limited number of homes opened to delegates and many restaurants and lunch rooms in the vicinity of the church offer opportunity for all delegates to live comfortably and economically. A letter has been sent to synodical and presbyterial presidents giving full information as to room reservations and other matters of interest. Mrs. W. P. Barker, 1525 Shady Avenue, Squirrel Hill, Pittsburgh, Pa., is chairman of the Hospitality Committee, and will provide information for all who write her following the receipt of a registration card. Special arrangements are being made by the chairman of the Hospitality Committee to place any visitors who may wish to be in Pittsburgh at the time of the Biennial. Hotel accommodations can be obtained by writing direct to Mrs. Barker.

The Women's Committees of the two Mission Boards have decided that in planning for the Biennial meetings the utmost economy should be practiced, both by the committees of the Board planning for it, the local women providing the comforts and conveniences, and the delegated groups in attendance. At this particular time in the work of the women's organizations it is felt that there is great need to come together to face the future of the work, and, through conferring, to gain a new perspective of the task and its challenge in this day of changing world conditions.

*Committee on the Biennial.*

## Easter Dawn in the Cameroun

---

Ended now the dreary night,  
Weary night;  
Dreary night  
Of fear, restraint, now fleeing  
In the freeing of the Dawn.

Waiting now inviting ways,  
Delighting ways;  
Inviting ways  
For fresh young life awaking  
In the breaking of the Dawn.

Dusky youth, with eyes alight,  
Wise and bright;  
Eyes alight—  
And yet the Way not knowing  
In the growing of the Dawn.

Lord, Thy Grace—! Oh, may they be  
Swift to see!  
May they be  
The One True Light discerning  
In the burning of the Dawn.

Then, in mercy, all shall read—  
Thralldom-freed,  
All shall read  
The Risen Christ of glory  
In the story of the Dawn!

Joseph McNeill,

Foulassi, Cameroun.

# Waverly Presbyterian Church

Braddock Avenue and Forbes Street  
PITTSBURGH, PENNSYLVANIA

REV. THOMAS C. PEARS, JR., Pastor

## INSCRIPTION FOR THE TABLET

To be placed in the Western Seminary by the  
Presbytery of Pittsburgh

ALWAYS THE MOST FORWARD AND  
ACTIVE SYNOD OF THE PRESBYTERIAN CHURCH  
IN MISSIONARY ENTERPRISE AND EFFORT,  
THE SYNOD OF PITTSBURGH KEPT ALIVE AND  
CHERISHED THE MISSIONARY SPIRIT UNTIL IT DIFFUSED  
ITS POWER INTO AN ORGANIZATION EMBRACING THE  
WHOLE PRESBYTERIAN CHURCH, AND HAVING FOR ITS  
OBJECT THE CONVERSION OF THE WORLD.  
AND, UNDER THIS NEW FORM OF ORGANIZATION—  
WHICH MAY PROPERLY BE SAID TO HAVE HAD ITS  
COMMENCEMENT IN THE SYNOD OF PITTSBURGH IN 1831,  
WHEN THE WESTERN FOREIGN MISSIONARY SOCIETY  
WAS CONSTITUTED—IN THE PERSONS OF HER  
HEROIC SONS, EDUCATED WITHIN THE WALLS OF HER  
OWN INSTITUTIONS, SHE PROMPTLY LED THE WAY,  
IN PREACHING THE GOSPEL TO THE CROWDED  
MILLIONS OF NORTHERN INDIA, CHINA AND AFRICA,  
AND THE SCATTERED TRIBES OF THE ABORIGINAL  
INHABITANTS OF OUR OWN CONTINENT.  
NOR HAS SHE BEEN LACKING SINCE IN FURNISHING  
HER PROPORTION OF MISSIONARY LABORERS.

## CHOIR

MARY ELIZABETH DICKINSON, Soprano  
HORTENSE SCANNELL, Contralto  
A. A. ROY, Tenor R. E. JENKINS, Baritone  
HELEN ROESSING, Organist and Director



**MORNING WORSHIP AT ELEVEN O'CLOCK**

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There will be no announcement made of the hymns or other parts of the service.

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ORGAN PRELUDE—"Prelude in D" ..... Glazounoff

DOXOLOGY

INVOCATION—THE LORD'S PRAYER (Congregation remains standing).

HYMN No. 61 (Congregation standing).

SCRIPTURE READING

ANTHEM—"Mother—Angel and Queen" ..... Pinsuti

"An angel in all but name is she,—O'er life her vigil keeping:  
Whose wings are spread o'er each cradle bed, where the hopes of  
earth lie sleeping. The heroes that vanquish amid the strife, and  
write their names on the scroll of life, have fought for the fade-  
less laurels of fame, to lay their crowns on her sacred name. Wide  
as the world is her kingdom of power; love is her scepture, her  
crown and her dower. In every heart she has fashioned her throne,  
as queen of the earth she reigneth alone. An angel in all but pow-  
er is she. 'Mid scenes of shade and sorrow, she weaves thro' the  
night a ladder of light that leads to a brighter to-morrow. She  
launches each life on the sea of time,—and guides each helm to the  
far-off clime; her pinions of love are spread in each sail, till she  
casts the anchor within the veil."

PRAYER

OFFERTORY ANTHEM—(Contralto Solo).

HYMN No. 310.

SERMON by the Rev. George C. Miller, D.D., Pastor Second Presbyterian  
Church of Butler, Pa.

PRAYER

ANNOUNCEMENTS

HYMN No. 370.

BENEDICTION

ORGAN POSTLUDE—"March in D" ..... Rebiakoff

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(The congregation is requested to be seated after the Benediction,  
and engage in silent prayer while the organ is played softly.)

## THE REV.

DEAR BROTHER,

The Executive Committee of the Western Foreign Missionary Society beg leave respectfully to address you in its behalf, and ask your indulgence, if, in taking the only practicable method of doing it, they subject you to the expense of this communication, and the trouble of a particular attention to those considerations which they wish to submit. As they present to your notice a new institution, located in a part of our country where inexperience, in the management of things of this kind, to say nothing of more serious objections, may seem to render the undertaking itself questionable in your view, they would, first of all, explain the views and motives in which the founding of this society originated. As the American Board of Commissioners for Foreign Missions has long stood to Presbyterians as well as Congregationalists, and some others, as the chief, and nearly the only channel of communicating the blessings of the gospel to the heathen; and as this society, however much humbler it may be in its prospects of extent and usefulness, may seem to aim at a division of labor and of patronage with that truly noble Institution, it is proper to say that its design did not originate in any feeling of jealousy, or disaffection with that Board,—in any desire to diminish its resources or impair that measure of public confidence which it certainly and justly enjoys. While we can say this with, we humbly hope, the same kind of candor, and affection, which we believe existed in the mind of that truly eminent and excellent man, who among the last acts of his useful life, dictated an *overture* to the General Assembly, urging upon that body the adoption of a plan, similar to that which is here contemplated, we may also add, that it is begun by us with the solemn and fixed determination of maintaining towards that society, the kindest feelings, and the most cordial and brotherly relations. It appears to us, however, that we can say every thing in commendation of that Board, which its most ardent friends can possibly ask for it, and yet, believe that its constitutional plan does not fit it to occupy the whole ground in this extensive republic, or to have the entire co-operation of the Presbyterian church; as fully and advantageously, to say the least, as a society whose ecclesiastical organization comported with the honest predilections of many of its churches. The Board of Missions of the General Assembly, being an organization under the direct control of the whole Presbyterian church, would not it is true, be liable to the objections just adverted to; and its plan we are told admits of the union of Foreign with Domestic Missions; but as the latter affords ample field for the use of all its resources, and the labors of its officers, and as there is much diversity and fluctuation of opinion in the General Assemblies of our church, as to the propriety of undertaking Foreign Missions at all, or in union with domestic, it is conceived that no existing Board does in fact, fill that place which is here proposed, and which seems requisite to a complete enlistment of the charities and prayers of the whole Presbyterian church in the great and glorious work of Missions to the heathen. The practice of designating those who are to watch over her interests, and dispense her charities, through her regularly constituted judicatories, has so long existed in the Presbyterian church, and is so interwoven with her form of government, that its absence from such stated plans of evangelical effort, as the Missionary cause presents, does very naturally produce dissatisfaction, and lukewarmness in some, and an almost entire neglect of the great object in others. Such, accordingly, has been the fact to a great extent in the Middle and Western States, and nothing but a plan which recognizes the church, in her very organization as a society for Missions to the heathen, and which presents such a kind of Presbyterian representation, and supervision, as gives an ecclesiastical responsibility to her agents, can it is believed ever fully bring up her Presbyteries and churches "to the help of the Lord against the mighty." The obvious want of such an arrangement, felt more deeply here than in some other parts of the Presbyterian church, led the Synod of Pittsburgh, at its late sessions to move in this business, partly from the belief that under existing circumstances, it would be better for some Synod which could be nearly or quite harmonious in its measures, to undertake the plan, than for the General Assembly to attempt it; and partly from the conviction that a central location would better suit distant parts of the country, and that this, near one of the Theolo-

gical Seminaries of the church, and yet unembarked actively in any great public enterprise, would at least for a time answer a better purpose especially for Western Missions than any other. Aside from such a degree of Synodical supervision as seemed necessary to the very existence of such a society, you will see by examining the accompanying constitution, that it is strictly a Presbyterian arrangement, and gives the management of the whole concern to those from whom the resources are to be drawn. It aims at uniting those portions of the Presbyterian church, which prefer such a plan of operation, in a new, and earnest, and persevering endeavor, to fulfil the duty which we owe to the heathen of our own and foreign lands; and of imparting to our church judicatories as such, a due sense of responsibility, and such a Missionary impulse as these eventful times imperiously require. If the undertaking, owned and blessed of God, meets the friendly consideration of our churches and Presbyteries, it will be subject to their control, and can, if they wish it, be transferred as to the centre of its operations, to whatever part of the church they please. In the mean time, DEAR BROTHER, let us be up and doing. We are anxious to dispatch if possible this very year, a Mission to Central Africa, or some still more eligible unoccupied field on the Eastern continent, and we would be glad at the same time to institute a Western Mission, so soon as we may be able to make a judicious selection of the best opening for such an effort.

It comports also with our constitutional plan, to send the messengers of the cross to publish the great salvation in such anti-christian lands as may be accessible to us, and we entertain the animating hope that soon the great Lord of the harvest, may so open the way, as providentially to call upon us, as well as others of our fellow christians, to aid our depressed brethren in France, in sustaining the Protestant faith in that populous empire; and perhaps in sending laborers to some other parts of the civilized world. Indeed the field for Missionary enterprise is immense, and when we think of this, and of the growing exertions and eventful movements of future times, we cannot but be struck with the high responsibility of the church of God, (especially in our own country) at this time. We desire therefore, as a society to beg an immediate interest in the prayers of Zion; and in the free-will offerings of the children of God? We hope ere long to have agents employed to visit our churches and plead among them the cause of a perishing world; and at the earliest regular opportunity it is our purpose to ask the union of sister Synods and Presbyteries, with us in this solemn and glorious enterprise. But, DEAR BROTHER, can no incipient steps be taken? can no feelings be enlisted? can no contributions be secured, till this is done? May not our brethren avail themselves of the Monthly Concert and other seasons of interest and devotion, to direct the desires of their people to this infant society, and secure to it immediately these lesser streams of pious liberality? When a way is opened which obviates the honest difficulties and objections which many Presbyterians have felt before, shall it longer be said that their backwardness in the cause of Foreign Missions springs from an indifference to the spiritual condition of dying men, and not from the want of such a direct and responsible method of Missionary operation as most of the evangelical denominations of our country have provided? Is it not certain, that if the judicatories of the church refrain from a specific recognition, in some form of their duty as courts of Christ's house, to obey his last command, and display his banner in the earth, that much, very much that could have been done for the heathen, will remain unattempted? Is there not something connected with a stated ecclesiastical attention to this blessed work—this heavenly cause; a soul-awakening and a life-giving influence, which all our judicatories need to impart a deeper tone of piety to all the details of ministerial and ecclesiastical duty?

Such, dear brother, are our views of this matter, and if they accord with your own, we hope to find in you a decided and active friend of our undertaking? Whatever you can do in the way of soliciting aid; taking up collections, imparting information, or calling the attention of the people to this subject, we hope you will allow us to anticipate from you. Without the inconvenience of delaying till a Presbyterian arrangement has been actually entered into with our society, it might be useful to form such congregations as intend to co-operate with us, into Auxiliary Societies: and it may be sta-



ted that *life-memberships and life-directorships*, are contemplated by us, on the same principles as exist in similar cases; \$30, being the sum requisite for the former, and \$150, for the latter. Auxiliary societies may be formed on the plan of the American Board, of simply appointing a Treasurer and Collectors, annually; or, on the plan of the Assembly's Board of constituting church-sessions the officers and guardians of the Society; or by adopting of the form herewith presented, as may be found most convenient, and agreeable to each congregation. Contributions may be forwarded to the *Rev. Elisha Macurdy*, the Treasurer, who resides near this city; to *Samuel Thompson, Esq.* No. 110 Market street, *Pittsburgh*, who is the Assistant Treasurer; to *Robert Kalston*, or *Solomon Allen, Esqrs. Philadelphia*, or to any of the honorary *Vice Presidents and Directors* of the Board. And now, dear sir, we submit this matter to your serious consideration, and if after duly reflecting upon our communications and our plan, you can aid us, or if any useful suggestions occur to you, we should be happy to enjoy the expression of your sentiments.

We are, respectfully and affectionately, yours,  
By order of the Ex. Committee.

FRANCIS HERRON, *Chairman.*  
ELISHA P. SWIFT, *Corres. Secretary.*

### PLAN OF AN AUXILIARY SOCIETY.

1. This Society shall be called the ——— Society, auxiliary to the Western Foreign Missionary Society.
2. Any person subscribing ——— annually, shall be a member of said Society.
3. The business of the Society shall be conducted by a President, Vice President, Secretary, and ——— Managers, of whom ——— shall constitute a quorum to transact business.
4. The Board of Managers shall meet ——— or oftener, if necessary, as they themselves may deem expedient.
5. The Board shall appoint Agents, to solicit subscriptions and donations to the funds of the Society.
6. The Treasurer shall take charge of all monies belonging to the Society, and transmit them, semi-annually, to the Treasurer of the Western Foreign Missionary Society, in Pittsburgh.
7. The Secretary shall record the proceedings of the Board of Managers of the Society at their annual meetings.
8. There shall be a meeting of the Society once a year, on the ——— day of ———, when the officers shall be chosen, and the other business of the Society transacted.

### CONSTITUTION.

Article 1. This Society shall be composed of the Ministers, Sessions and Churches of the Synod of Pittsburgh, together with those of any other Synod or Synods, Presbytery or Presbyteries, that may hereafter formally unite with them, and shall be known by the name of the Western Foreign Missionary Society of the United States.

2. The objects of the society shall be to aid in fulfilling the last great command of the glorified Redeemer, by conveying the gospel to whatever parts of the Heathen, and antichristian world the providence of God may enable this Society to extend its evangelic exertions.

3. The centre of its operations shall be the city of Pittsburgh, at least until such times as the Board of Directors shall judge that the interests of the cause require a change of location, which however shall never be effected without the consent of the Synod of Pittsburgh: and in the event of such a change, then the special provisions of a Synodical supervision and representation mentioned in this constitution, shall be transferred to the General Assembly, or to that particular Synod within whose bounds the operations of the Society shall be concentrated.

4. The general superintendence of the interests of this Society shall be confided to a Board of Directors, to be appointed in the following manner, to wit. The Synod shall elect, at the present time, of persons residing in Pittsburgh and its vicinity, six Ministers and six Ruling Elders, whose terms of service shall be so arranged that those of two Ministers and two Ruling Elders, shall expire at the end of one year, and two of each at the end of two years, and the remaining two at the end of three years, and the Synod shall ever after elect annually one-third of this number, or two Ministers and two Ruling Elders; and in the event of a renewal of the charter of the Western Missionary Society, so amended as to meet the present objects of this Society, then the said twelve persons herein mentioned shall constitute, for the time being, the trustees and legal representatives of the Synod; to fulfil the duties of such trust in the manner which may be specified in the

said charter. 3. This Synod shall also elect one Minister and one Ruling Elder, from each of the Presbyteries now composing this body, the one half, or four Ministers and four Elders, to be chosen for two years, and the remaining four for one year, but after the expiration of the term of service for which they shall be severally chosen, this election shall devolve upon the Presbyteries respectively; and the same right shall be extended to any Presbytery or Presbyteries, which may hereafter be formed within its bounds. 3. And whosoever any Presbytery or Presbyteries belonging to other Synod or Synods, shall become regularly united with this Society by vote and actual contribution to its funds, every such Presbytery shall be entitled in like manner to the right of appointing one Minister and one Ruling Elder, to serve for the term of two years, leaving it to the Board of Directors so to fix the two classes as that the change for each and every year shall be as nearly as possible equal to the others; and these persons so appointed shall constitute a Board, to be styled the Board of Directors of the Western Foreign Missionary Society, and the said Board shall meet annually in the city of Pittsburgh, on the Tuesday preceding the second Thursday in May, at 3 o'clock P. M. and oftener on the call of the President at the request of the Executive Committee, or on that of any three other members of the Board. The election of the Board of Directors shall be made by ballot, and in reference to those to be chosen by the Synod, the rule shall be after the first election, to make a nomination at least one day previous to that on which the choice is to be made.

5. The Board of Directors shall annually choose out of their own members, a President, Vice President, a Corresponding and a Recording Secretary, and Treasurer, and an Executive Committee. It shall also have power to elect whatever number of honorary Vice Presidents, and honorary Directors it may think proper, provided that the said honorary members may sit and deliberate, but not vote in any of the proceedings of the Board. To the Board of Directors it shall also belong, to review and decide upon all the doings of the Executive Committee, receive and dispose of its annual reports, give to it such directions and instructions in reference to future operations as they may judge useful and necessary. It shall also be their duty to lay before Synod, and cause to be presented to each and every Presbytery connected with this Society, an annual report of their proceedings, to propose to each, such plans of operation, and such changes in this constitution as to them may appear expedient, and to exercise all such powers and duties pertaining to the well-being of the Society, as are not herein otherwise provided for. At every stated meeting of the Board a discourse shall be delivered in their presence on some subject appropriate to the great object in view, and whenever a special meeting of the Board is called, the notice of such meeting shall be issued from the President, at least twenty days before the said meeting is to occur.

6. The business of the Society shall be immediately conducted by an Executive Committee, consisting of five ministers and four Ruling Elders, besides the Corresponding Secretary and the Treasurer of the Society, who shall be members ex officio; to be chosen annually by the Board from among its own members; and to them shall belong the duty of appointing all missionaries and missionary agents;—of assigning their fields of labor;—of receiving the reports of the Corresponding Secretary, and giving him needful directions in reference to all matters of business and correspondence entrusted to him;—of inspecting the accounts of the Treasurer, and authorizing all expenditures and appropriations of money;—and in general, of taking the supervision of all the concerns of the Society and directing all its measures, subject to the revision of the Board of Directors. The Executive Committee shall meet at least once in every quarter, and oftener on their own adjournments, or on the call of their Chairman, and Corresponding Secretary of the Society, who shall be ex officio, the clerk of the Committee. Five members shall constitute a quorum. Whenever vacancies occur in the Committee, during the recess of the Board, the Committee shall be empowered to fill such vacancies, all such appointments being limited to the close of the regular session of the Board, which shall next follow such appointment. As the direct management of the concerns of the Society is entrusted to the Executive Committee, it shall be their duty earnestly and perseveringly to prosecute the great objects of this Institution, to exercise great care in the selection and designation of missionaries, and in the choice of fields of labor, and to secure as far as may be compatible with the provisions of this Society, the co-operation of the Presbyteries and other judicatories of the Presbyterian church.

7. It shall be proper for the Synod, or any of the Presbyteries connected with this Institution, to recommend such plans and measures to the Board of Directors, or the Executive Committee, as to them shall appear expedient and Synod may, with the concurrence of a majority of the Presbyteries concerned, give positive instructions to either, in cases where it may seem necessary to exercise a direct interference in its operations.

8. This Constitution may be altered and amended by a vote of

Synod, with the concurrence of a majority of the Presbyteries concerned, exclusive of those of which the Synod is composed; but not otherwise; and such alterations shall not be made at the same meeting at which they were proposed, except by a vote of two-thirds of the members present in Synod.

**DIRECTORS ELECTED.**

The committee appointed to count the votes of the Directors of the Western Foreign Missionary Society, in the United States, reported, and their report was adopted. The Directors elected are as follows:

For Pittsburgh and the vicinity,		
Rev. E. P. Swift,	}	for 3 years.
" A. D. Campbell,		
Mr. Harmar Denny,		
" Samuel Thompson.		
Rev. Francis Herron, D. D.	}	for 2 years.
" Luther Halsey,		
Mr. John Hannon,		
" James Wilson,		
Rev. Robert Patterson,	}	for 1 year.
" Thomas D. Baird,		
Mr. Benjamin Williams,		
" Francis G. Bailey,		
For Presbyteries,		
Rev. A. O. Patterson,	}	for 2 years.
Mr. A. Johnston,		
Rev. Matthew Brown, D. D		
Mr. J. Herriot,		
Rev. Samuel Tait,	}	for 2 years.
Mr. J. Reynolds,		
Rev. D. Elliott,		
Mr. J. McFerren,		
Rev. Wm. McLean,	}	for 1 year.
Mr. J. Clark,		
Rev. C. C. Beatty,		
Mr. D. Hoge,		
Rev. J. Coulter,	}	for 1 year.
Mr. B. Gardner,		
Rev. S. McFerren,		
Mr. T. Pollock,		

**OFFICERS OF THE BOARD.**

Hon. HARMAR DENNY, *President.*

**HONORARY VICE-PRESIDENTS.**

- Hon. Walter Lowrie, Washington City.
- Hon. John Kennedy, Carlisle, Pa.
- Hon. Charles Ewing, Trenton, N. J.
- Rev. Archibald Alexander, D. D. do.
- Hon. Charles Huston, Bellefonte, Pa.
- Rev. Ashbel Green, D. D. Philadelphia.
- Joseph Nourse, Esq. Washington City.
- Rev. George A. Baxter, D. D. Lexington, Va.
- Rev. Samuel Miller, D. D. Princeton, N. J.
- Samuel Boyd, Esq. New-York.
- Rev. James Blythe, D. D. Lexington, Ky.
- Robert Ralston, Esq. Philadelphia.
- John Kennedy, Esq. Hagerstown, Md.
- Rev. Robert G. Wilson, D. D. Athens, Ohio.
- Edward Ward, Esq. Florence, Alabama.

Rev. THOMAS D. BAIRD, *Vice-President.*

**HONORARY DIRECTORS.**

- Rev. Samuel Martin, D. D. Chanceford, Pa.
- Rev. Moses Waddell, D. D. Willington, S. C.
- Solomon Allen, Esq. Philadelphia.
- Rev. Joshua L. Wilson, D. D. Cincinnati, Ohio.
- Rev. William W. Phillips, D. D. New-York.
- Hon. John Thompson, New-Liubun, Ohio.
- Rev. Obadiah Jennings, D. D. Nashville, Tenn.
- Rev. William A. McDowell, D. D. Charleston, S. C.
- Judah Colt, Esq. Erie, Pa.
- Hon. George Plummer, Sewickly, Pa.
- Rev. James Hoge, D. D. Columbus, Ohio.
- Rev. John Witherspoon, Hillsboro', North-Carolina.
- Robert Elliot, Esq. Perry county, Pa.

**EXECUTIVE COMMITTEE.**

Rev. Dr. Herron,	}	Messrs. Samuel Thomp
" Luther Halsey,		John Han
" Robert Patterson,		James Wilson
" A. D. Campbell,		F. G. Bailey
" Thomas D. Baird.		

Rev. E. P. SWIFT, *Corresponding Secretary.*  
 Rev. ELISHA M'CURDY, *Treasurer.*

N. B. All communications in relation the affairs of this Society, beside remittances, &c. (which should be forwarded to Mr. Thompson,) should be directed to the Corresponding Secretary, Pittsburgh.

# *Souvenir Program*

## Centennial of the Western Foreign Missionary Society

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THE 143D GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. A.  
PITTSBURGH, PA., JUNE 3, 1931

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- 9:15 A.M. Report of Standing Committee on Foreign Missions
- 10:45 A.M. Devotional Service led by REV. ALVIN E. MAGARY, D.D.
- 11:15 A.M. One Hundredth Anniversary of The Western Foreign Missionary Society  
REV. JAMES ANDERSON KELSO, President Western Theological Seminary, pre-  
siding.

Unveiling of tablet presented by the Presbytery of Pittsburgh  
REV. THOMAS C. PEARS, JR., pastor of Waverly Presbyterian Church, Pitts-  
burgh.

Addresses by representatives of the first two Foreign Missions of the Church,  
Africa and India.

REV. W. C. JOHNSTON, D.D., Africa

REV. S. N. TALIB-UD-DIN, India.

Presentation of Miss Sara Lowrie, of Tyrone, Pennsylvania, granddaughter of  
Hon. Walter Lowrie; and Mrs. C. W. Graves, of Logansport, Indiana, grand-  
daughter of Rev. Elisha P. Swift, D.D.

Address: "The Presbyterian Church and the Day of Beginnings"

REV. CLARENCE EDWARD MACARTNEY, D.D., pastor of the First Presbyterian  
Church, Pittsburgh, Pa.

Address: "The Founders and the Foundations"

DR. ROBERT E. SPEER, Secretary of the Board of Foreign Missions.

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### OFFICIAL REPRESENTATIVES OF THE PUNJAB MISSION

REV. F. J. NEWTON

REV. ROSS L. WILSON

REV. H. E. WYLIE

REV. E. D. LUCAS, D.D.

MISS S. M. WHERRY, Honorably Retired

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This program is a facsimile of the original Circular Letter sent out by the Western  
Foreign Missionary Society. It is therefore the first printed appeal in behalf of the  
foreign missionary enterprise of the Presbyterian Church.

which freemen will not long permit and will find ways of violating and defying. One would think, from much of this talk, that prohibition is a special invention of prohibitionists to curb the liberty of others, and that it is something intolerable in our life which is professedly based on liberty. But all life is shot through with prohibition in all its fields. Many of our laws are ways of telling people what they may not do and of telling them further what we will do to them if they do not obey them. A striking instance of the necessity and reasonableness of prohibition was illustrated in an incident that happened on the last journey of the Graf Zeppelin across the Atlantic. It was discovered that some one had been smoking in the lounge room, and when this was reported to the captain we are told that his "face froze white." He proceeded to ferret out the transgressor and he was put under surveillance during the rest of the trip. Why this prohibition? Is not smoking allowable and would we think of prohibiting it as we do liquor? We would and do under certain circumstances. No one is allowed to smoke in a powder factory, and on board the Zeppelin buoyed up by highly inflammable and explosive hydrogen, a spark would blow up the whole ship and destroy every life on it. Alcohol is an explosive to be put in the same class in our crowded social life with fire in a powder factory and an airship. It has destroyed more lives than all the powder and hydrogen gas that ever were manufactured and more than all wars. We must restrict some liberty in order to save the general liberty of life itself. We must prohibit some rights in order to safeguard other and more vital rights.

### *Things in New York*

We were in New York last week looking things over and found them in a lively condition. Great buildings are still shooting skyward and now the Metropolitan Life Insurance Company, not to be overtopped by the huge new building of its neighbor the New York Life Insurance Company, is going to put one up a hundred stories high and thereby leave below it all others until some other company resolves to climb higher. The Metropolitan building will house 30,000 people, all its own employees, and it will also retain its present building which has a tower that can be seen far and wide. The new building will stand on the lot on which formerly stood Dr. Parkhurst's church, where some great preaching went on and many a sharp flash of lightning was shot into the wickedness and worldliness of New York. How little he dreamed of what would come after him and tower above him, as is true with us all. We went down to Wall Street, but the worst of the storm had blown over and there was no unusual excitement in evidence. We heard plenty of stories of financial wrecks and of wealthy people reduced to penury. There are times when it gives us a comfortable feeling to be poor. The less we have the less we can lose and the more we can be thankful for such things as we have.

### *Ecclesiastical Tempest in the Teapot of New York*

We ran right into an ecclesiastical tempest in the teapot of New York and it was amusing enough were it not also a painful commentary on ecclesiastical pride and presumption. The Church Unity League, a voluntary association of ministers of various denominations seeking means and steps toward church unity, was in session in St. George's Protestant Episcopal church and had arranged for a closing communion service on Friday when Dr. Henry Sloane Coffin was to preside and administer the elements. Whereupon Bishop Manning issued a mandate that such a service was contrary to the Episcopal canon and should not be held in St. George's. Letters passed back and forth. Dr. Reiland, rector of the church, bowed to the will of the bishop, not trying to show but to conceal his contempt for the decision and claiming that such a service did not violate their canon law. Dr. Coffin offered the chapel of Union Theological

Seminary, one of the most beautiful church auditoriums in New York, where the service was held with Dr. Reiland presiding. A number of Episcopal clergy in attendance at the Unity League united in a letter to the bishop stating that his action was improper and that it tied the tongues of all in their church who favored Christian relations with other churches, and the affair reverberated throughout the country. We believe in respecting church law, but are glad we do not belong to a church that thinks it proper to prescribe other followers of the Lord Jesus and to refuse to join with them in the special ordinance that expresses their common communion with one another and with their Lord.

### *No Respector of Persons*

"God is no respector of persons." There is a sense of course in which God does respect persons: He respects their inner moral character. But he does not respect their outer condition. Birth and blood, ancestry and heredity, wealth and social standing, fashion and fame, creed and church, are not matters that determine or influence God's relation to or dealing with people. His classification runs along no such superficial lines as these, but strikes deep into the moral character and heart. God has no favorites in the sense some people think. Sectarianism is apt to breed in us the old Jewish feeling that we enjoy divine favoritism. It is easy for us to think that our church is a little or much nearer to heaven's gate than any other and that God has a comfortable feeling of pride and satisfaction when he looks on us. Some small sectarians say outright with unblinking presumption or impertinence that their church is the only true church and unblushingly relegate all others to the uncovenanted mercies of God. But such antiquated narrowness must excite the mirth as well as the pity of heaven. Provincial patriotism may have the same narrowing blinding effect in leading us to think that our country is also a favorite of God and that he smiles on us as on no other nation. This begets a spirit of national pride and boasting that marks us as provincials and becomes irritating to other nations and may develop friction and even kindle flames of war. It is time we were learning that the world is wide and that "the earth is the Lord's and the fulness thereof; the world and they that dwell therein."

### *An Altar to an Unknown God*

Paul standing on Mars' Hill is one of the famous scenes of the Bible. "Ye men of Athens," he said in opening his address, "in all things I perceive that ye are very religious." Paul thus appealed to the religious nature of the Greeks and by this masterly touch put himself in sympathy with his audience. He first stood on common ground with them that he might lead them up to higher ground. He then adopted one of their poor dumb idols as a stepping stone to lead them up into the clearer light of the one true and living God. All the world's religious thoughts and faiths are broken lights of God, and Jesus came to reveal him more clearly and with final illumination unto us; he that hath seen him hath seen the Father.

### *Dr. Mackenzie Answers Professor Harry E. Barnes*

Professor Harry E. Barnes, formerly of Smith College, but now in newspaper work, came to this city last week and delivered one of his characteristic lectures in which he pronounced religion in general out of date and Christianity in particular quite dead. Dr. Donald Mackenzie, of the chair of theology in the Western Theological Seminary, answered him in a communication to the morning Post Gazette in which he showed what a master of logic and learning can do with a superficial thinker who writes on all subjects and is master of none. By convincing logic and quotation from leading authorities in science and philosophy Dr. Mackenzie refuted Professor Barnes so thoroughly that the theologian did not leave enough of the sociologist for a decent funeral.

# Address at the Centennial of the Missionary Societies OF THE FIRST PRESBYTERIAN CHURCH

By Dr. Clarence Edward Macartney.

**I**N AN address delivered at the Centennial celebration of the First church in 1884, Dr. William Speer told of a man, Luke Short, who died in New England at 116 years of age. When over a century old, this man was converted by remembering a sermon which he had heard a century before in England on the text, "If any man love not the Lord Jesus Christ, let him be anathema." As we hear today the voices of a century ago echoing within the walls of this church, let us pray that the message they bring to us shall not be without profit and inspiration.

An absorbing story of the First Church is this, and it is told with Dr. Macartney's power of graphic description and keen characterization. It is a Presbyterian document of interest to our whole city and to our entire church.

On the 16th of May, 1781, John McMillan, Thaddeus Dodd, and two other ministers requested the synod of New York and Philadelphia to erect a separate presbytery, to be known as the presbytery of Redstone. The request was granted, and the first meeting appointed for the third Wednesday of September at the Laurel Hill church. Incursions of savages prevented this meeting, and the presbytery convened at Pigeon Creek. In 1784 the First church of Pittsburgh made an application of the presbytery for supplies. This was the first appearance in ecclesiastical history of the First church. Occasional preachers, such as McMillan, and Elisha McCurdy, preacher of the famous "war sermon" based on the Second Psalm, the sermon which is said to have brought sinners to the ground as if they had been stricken in battle, came occasionally to the frontier fort and preached to such as would hear them. McMillan, founder of the Log College, was as "Calvinistic as Cromwell, and laborious as Wesley." He had a voice like the sound of many waters. One declared that at the distance of a mile, he had heard McMillan pronounce the words in his sermon, "the sovereign grace of God." This reminds us of a similar testimony about Whitefield, how with a favorable wind blowing, a man clear across the Delaware River heard the voice of Whitefield as he preached in front of Independence Hall.

Even at that time, Pittsburgh had a notoriety for wickedness. John Wilkins, in his autobiography tells how he arrived from Carlisle in 1783 and found the place filled with old officers and soldiers and a few families of credit. He says all sorts of wickedness were carried on to excess, and there was no appearance of morality or regular order. It seemed to him that the Presbyterian ministers were afraid to come to the place lest they should be mocked and mistreated. This John Wilkins was no doubt one of those who applied to the presbytery of Redstone for a minister.

#### First Pastor in the First Church

The first regular pastor of the church, although he seems never to have been installed, was the Rev. Samuel Barr, born at Londonderry, Ireland, and well educated at the University of Glasgow. Coming to America in 1784, he was ordained at New London, Chester county. At the home of his father-in-law, a Mr. MacDowell, a merchant who shipped flour to Pittsburgh, he met gentlemen from Pittsburgh who told him of the needs of that city. In October, 1785, with his bride, and a colored servant, who was strapped to her horse to prevent her falling off in case she went to sleep, he set out

for Pittsburgh. The Pittsburgh church, now Beulah church, united with the First church in the call to Mr. Barr. It was through Mr. Barr's energy and zeal that he secured from the Penn heirs two and a half lots for the nominal consideration of five shillings, "as well as of the laudable inclination they have for encouraging and promoting morality, piety and religion in general, and more especially in the town of Pittsburgh." With private means Mr. Barr purchased another lot, and on the ground now possessed, the first log church was built, fronting on Virgin alley, or what is now Oliver ave. In the sermon spoken when the log church was first opened Mr. Barr said, "My audience, to reflect that this place, where not long ago the wigwam and tomahawk were wielded, and nothing but the yell and screech of the savage was heard, how pleasing, I say, in the place of infidels and thir idols, to behold the temple of God and His devout worshippers assembled to celebrate His praise."

Mr. Barr got into some difficulties with the congregation and with the presbytery. It was thought by some that he had not been sufficiently explicit in his testimony against drinking and card playing, and that he sometimes baptized infants of parents who were not Christians. It was also charged that he had spoken of "the narrow-hearted McMillanites" of the presbytery. At all events the relationship was brought to a close, and he departed with the First church owing him L17, 12s, 9d; and the Beulah church L28, 9s, 8d. However, in a sketch of her father, written by Miss Jane A. Barr in 1877, she says that her mother was not able to accustom herself to the rough country and the rough people, and lived in continual terror of the Indians. The Indians, then numerous, and, at that time, peaceable, living about the fort, would frequently take one or both of her infant boys and keep them all day in their wigwams. She was afraid to show any lack of confidence in the Indians by asking them not to take her boys, or inquiring of them when they would bring them back. But when they did bring them back she felt as if she had received them from the dead. When the minister's family returned to New London, Hannah, the colored servant girl was able to entertain the servants with the war whoop which she had learned at Pittsburgh.

#### Early Trustees

Six of the early trustees of the First church were officers in Washington's army. These were: General James O'Hara, Major Ebenezer Denny, Major Isaac Crig, Col. Stephen Bayard, Col. John Gibson, and Captain John Wilkins. During the Whiskey Rebellion, a courageous testimony was made to law and order by the members of the First church. Most notable among these was Judge Addison, who made the charge against the law breakers and conspirators, and Col. Neville, whose house was attacked and burned. A traveler from Virginia describes the Pittsburgh in 1783 as follows:

"It is inhabited almost entirely by Scotch and Irish who live in paltry log houses, and are as dirty as in the north of Ireland or even Scotland. There are in town four attorneys, two doctors, and not a priest of any persuasion, so that they are likely to be damned without benefit of clergy."

How perilous those frontier days were, we can judge from the following story of the Rev. Dr. Marquis, one of the silver-tongued frontier preachers, who was lodging at the house of Samuel Ewalt, where the old Arsenal stood. The preacher was in the habit of waiting upon God under a tree some distance from the house. On this evening he was warned by Ewalt not to keep his accustomed tryst with God under the trees, because the Indians were abroad. But Mar-

(Continued on page 16)

## Prayer Meeting

By Kinley McMillan

December 4.—The Great Commandment.—Mark 12:28-34.

What is the very heart of religion? That question is debated now. It was acute in Jesus's day and diverse answers were given to it. One of the scribes, a teacher of the Bible, heard Jesus reply to the questions of his adversaries and he was so impressed that he took occasion to ask his question about the Great Commandment.

Jesus replied that the first essential in religion is our idea of God. What we think God is determines the kind of religion we shall have. Jesus said that God is One and of such a character that our whole self can go out to him spontaneously in love. When God is to us one who is wise (omniscient) and has supreme power (omnipotent) we know something about him, but we do not know the reality that makes religion as Jesus understood it. We may respect and fear a God who is great in wisdom and power and inflexible in righteousness; but to be afraid of God is not Christian religion. The supreme word in religion is Love. Now love can not be compelled—it must come of itself, well up from a right understanding that paves the way for it. Jesus has made it possible for us to love God; for he has taught us that God is our Father, and though God is wise and strong and has authority and lays down law, yet the dominating principle that permeates it all is his interest in us who are his children, and this truth about God, Jesus himself put beyond dispute, for it was "God who was in Christ reconciling the world unto himself." Not in commandments revealed on Sinai but in the Cross on Calvary is God most truly revealed. Not in a code in a person.

The very God! think, Abib; dost thou think?  
So, the All-Great, were the All-Loving too—  
So, through the thunder comes a human voice  
Saying, "O heart I made, a heart beats here!"  
"Face, my hands fashioned, see it in myself!  
"Thou hast no power nor may'st conceive of mine;  
"But love I gave thee, with myself to love,  
"And thou must love me who have died for thee!"

And Jesus adds a second to his first, "Thou shalt love thy neighbor as thyself." We are told "that is morality, not religion." When Jesus speaks about religion, he includes morality, for religion means both our relationship to God and because of that our relationship to each other, and no one who follows Jesus can separate the two. If the great thing in religion was ceremony, ritual, form, something to do with an altar or a temple, but it is not; it is something to do with a Person God and with persons, God's children our brethren. Love is the great word, the all-comprehensive word. "The greatest of these is Love."

### THINK AND THANK

(Continued from page 11)

"His home gave him shelter  
And rest for his weariness,  
Folk to love, and great books to read,  
Gave laughter and cheer  
To chase away his care  
When sadness came,  
And a place to say—  
And what is more, to feel—  
"Well! This is mine!"

## Christian Endeavor

By George William Brown

December 1.—"Why Is Christianity a Missionary Religion?"

Matthew 28:18-20.

If a person was asked to name three facts connected with the Christian religion the reply would be: a Founder, a Book, and a Purpose. Jesus is the founder of the Christian religion, the Bible is the book of the Christian religion, and to make the world Christian is the purpose of the Christian religion.

The founder of the Christian religion was a missionary. "God has but one Son and he was a missionary." One of the first recorded utterances of Jesus was "Wist ye not that I must be about my Father's business?" The word missionary means "one sent." Our Lord felt that he came into the world on a definite mission, having been sent on that mission by his heavenly Father. An interesting study can be made out of the sayings of Jesus that begin with the words "I came that—" That the founder of Christianity was a missionary is the first answer raised by tonight's topic.

The Book of the Christian religion is a missionary book. All through the Old Testament there are passages suggestive of a time when a new era would be ushered in by One who would be the Lord of life and love. The day towards which the leaders of faith in the Old Testament looked would be a day in which the emphasis of religion would be upon the unseen. The New Testament is the record of the coming of the Lord of life and love and of the early days of the church which he founded. Every book of the New Testament is related to the early days of a great missionary movement.

The Purpose of the Christian religion is missionary. To win others to Christ is the avowed program of Christianity. The church which wins no new members is looked at with questioning for it seems to be falling short of its duty. The Presbyterian Church went on record as early as 1837 as being a "missionary society." Churches devoted to the cause of Christ are in many instances adopting as their slogan for giving money: "as much for others as for ourselves," the money for others being given for the support of missionary agencies.

Young people who fellowship with the Founder of Christianity, who know the Book of Christianity, and who have learned the Purpose of Christianity cannot do otherwise than to develop enthusiasm for the missionary enterprise. That such a religion makes an appeal to young people is quaintly suggested by a saying of Mary Lyon, the founder of Mt. Holyoke College, who mentioned the qualifications of a missionary as being "piety, a sound constitution, and a merry heart."

But he never gave thanks for it  
To anyone.  
There was no one to whom he could  
Give thanks for it  
Except God—  
And he was not on speaking terms  
With God.

Poor man! What does Thanksgiving Day really mean for him? Very different was it with the Psalmist who could exclaim:

"Praise ye Jehovah.  
Praise God in His sanctuary."

## ADDRESS AT THE CENTENNIAL OF THE MISSIONARY SOCIETIES

(Continued from page 10)

quis, either forgetting or ignoring the warning, went at early dawn to the accustomed place of prayer and opened his window towards Jerusalem. Ewalt, who had heard the preacher leave the house, took down his rifle and followed him. He was not a moment too soon, for when he reached the place where the preacher was on his knees supplicating the blessing of heaven, he saw an Indian with his tomahawk raised aloft to hurl at his head. Before the savage could hurl his weapon, the ball from Ewalt's rifle crashed through his throat.

In 1794, the church was supplied by Mr. Cunningham Sample, who baptized a Mrs. Eichbaum, who died shortly before the Centennial of 1884. Mr. Sample afterwards became a lawyer, and in view of this lapse, Mrs. Eichbaum testified that someone suggested to her that she ought to be baptized over again.

From 1789 till 1811, the church was supplied by several ministers, among them Rev. Joseph Stockton, founder of the First Church of Allegheny, and the Rev. Robert Steele, who served from 1800 till 1810. It was during his pastorate, in 1805, that the second church, the brick church fronting on Wood street, was built. Mr. Steele took cold when working at a fire in a town at four o'clock in the morning, and soon thereafter died. During his pastorate a colony went out and founded the Second church. In the years that have passed since then, almost every Presbyterian church in Pittsburgh was founded, directly or indirectly, by the First church. When the congregation moved into the new church, they were unable to raise money to meet a \$1,500 debt, and the trustees established a lottery in keeping with the customs of the times. But even then there were protests against such a procedure and the lottery was a complete failure.

Since that first and ill started attempt to raise money by a lottery, instead of by faith and repentance, there was never, according to the testimony given at the Centennial of the church in 1884, any entertainment, bazaar or fair which had upon it the shadow of chance.

One of the pastors of Trinity church had his study across the garden from the study of the Rev. Mr. McElroy, a Presbyterian minister. He was a poor preacher, and despairing of getting his sermon ready, at noon on Saturday bent his head over his crossed arms upon his study desk and wept audibly from sheer helplessness and mortification. Hearing his sobs through the open window, his Presbyterian neighbor called out, loud enough to be heard through the gardens, "Don't cry, brother, I'll lend you a sermon!"

### The Second Church Building.

The chief feature of the second church built by the congregation was the O'Hara chandelier. Crowds of boys would sometimes assemble at early candle light to see the sexton light the sperm candles. In his presentation of this chandelier General O'Hara wrote—"A chandelier is presented to you for the First Presbyterian church in token of a glowing desire to promote the lustre of this enlightened society."

### Francis Herron.

In 1811 the most notable and important period in the history of the First church commenced with the coming as pastor of the Rev. Francis Herron, then pastor of the Rocky Springs church, near Chambersburg. Dr. Herron, on previous occasions, had visited Pittsburgh and preached in the First church. He speaks of the general atmosphere of dilapidation and moral laxity, and how his preaching disturbed the swallows, which therein had made a house for themselves. Dr. Herron found the First church a bankrupt and spiritually weak frontier congregation. He left it at his resignation

in 1851 one of the great spiritual and moral forces of the city, and one of the great churches of the denomination. His zeal for the salvation of souls, his interest in education, his insistence upon high moral standards and consistent Christian living on the part of the congregation, and his love for the Cross and loyalty to the great doctrines of the Presbyterian church, gave to the First church the foundation upon which it has ever since stood.

Dr. Herron seems to have been a great man physically, morally and as an organizer, but above all, as a man of God. One of his classmates said of him: "He is the only preacher I would fear in a personal encounter. He is all bone, all muscle, has no fear, and would die before he yielded." It was the custom then for ministers to join with others as volunteer firemen. On this night, when everyone was assisting to extinguish the flames, Dr. Herron noted two men who were standing idle. He rebuked them and in a somewhat peremptory manner told them to take a hand at the buckets. They were both army officers, and the next day challenged Dr. Herron to fight a duel. Afterwards, however, they thought better of it, and apologized for their conduct. As late as 1836 the minutes of the session show a case of discipline of a member who had issued a challenge to fight a duel. The mighty sermons of Eliphalet Nott and Layman Beecher, preached after the Hamilton-Burr duel, had done much to create a new sentiment in the country; but even as late as 1836, a member of the church felt himself bound by the deadly, but now happily obsolete, code.

The only time anyone ever saw Dr. Herron weep was when one day, when quite old, he approached the coffin of one of his elders, and after observing for awhile in silent sorrow his friend's face, said, with convulsed frame: "Good-bye, Harmar!" It was Dr. Herron's character, more than his genius, which made his pastorate a tower of strength and refuge. He was a stern and uncompromising foe of the follies and sins and fashions of his day. So much was this so that he was called a Methodist, then to many a name of reproach. One of the women of the town would not invite him to her parties because she said he was an enthusiast and a Methodist. But whenever a violent thunderstorm broke, this woman would take refuge at Dr. Herron's house, saying that if any place was safe it would be his house.

During Dr. Herron's pastorate instrumental music first came into the church by way of a bass viol. This had been played for several Sundays with the choir, and Thomas Fairman was none the wiser. But one fatal Sunday, the musician who was playing the viol started a little before the choir. Fairman heard the unroly sound, and springing to his feet and into the aisle, started for the choir, when a peacemaker asked him where he was going. He responded: "To the gallery to smash that fiddle!" "Sit down, Tom," remonstrated his friend, "it has been playing there a month and never hurt us!"

Almost next in fame to Dr. Herron during this period seems to have been the church sexton, one called Archie. He could dig a grave which would fit a corpse as closely as a tailor made suit of clothes, and he was wont to boast of his skill. Once, when Dr. Herron complimented him on the way he could measure a grave to suit the body, Archie responded, "No man in the country could match it. But, Doctor, when you die, I

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will dig a far handsomer one for you." This was not permitted Archie, for he had need of a grave before Dr. Herron.

There were more dogs in the town than than. now, and not infrequently they came to the holy place. Archie, the sexton, whose favorite text seems to have been, "Without are dogs," would follow the offending and profaning dog down the aisle, and no matter where he found it, or at what point the minister was in the service, would bring the cudgel down upon the back of the surprised dog. On one occasion, a dog got much further up the church than usual, but he was quickly pursued and captured by the alert Archie, who seized the cur by the neck and started down the aisle, the dog making loud protests. Dr. Herron, undisturbed by the wail of infants, deemed the howling of the dog too much, and stopped in his sermon, whereupon Archie paused in the aisle and holding the dog in one hand, turned around, and waving his other hand to the minister said: "Go on, Doctor, never mind me."

#### Selling Liquor a Disciplinable Offense

In 1834, the church session made the selling of liquor a disciplinable offense, and since then no liquor seller was ever admitted to the communion. In his old days, as a professor at Princeton, Dr. Paxton, pastor of the church from 1851-1865, used to tell his students of a man who applied for admission to the church, and was greatly offended and highly incensed when Dr. Paxton refused to let him appear before the session, on the ground that he was the owner of a liquor business in the city. When the man went out from Dr. Paxton's house, he advised him to follow one of his liquor wagons over the city some day, and then he would see just what his business was doing. Months afterwards, the man returned to Dr. Paxton, apologized for his rudeness, said he had taken Dr. Paxton's advice, had followed one of his wagons over the city, saw the iniquity of the business, had now abandoned it, and wished to be received into the church.

#### The Sunday School

The Sunday school of the First church was undoubtedly one of the earliest to be founded in the country. The first was probably that of the First Presbyterian church of Paterson, N. J., founded by Sarah Coit in 1794. In 1817, we find Dr. Herron forming the Sabbath School Association of Pittsburgh. In 1826, the church constructed a separate building for the work of the Sabbath school. This was probably the first ever constructed in the whole country for such a purpose. In 1809, Major Ebenezer Denny, who had been an officer in the Revolutionary War, founded what was known as the Moral Society, designed to reach the rude and vicious youth of the town, untouched by any Christian influences. The meetings were held in the old Courthouse in the square on Market street, and there the children were taught to recite verses of Scripture and the answers and questions of the Shorter Catechism. It was exactly the same kind of work that Robert Raikes had inaugurated in England and Thomas Guthrie in the slums of Edinburgh. In 1813, a trustee of the church, William Lecky, moved with compassion for the children who were running wild on the streets, began to gather them on the Sabbath day in his wagon shop across from the church. Here, with the help of Eliza Irwin, he taught the children to sing the hymns of Isaac Watts. This seemed to some in the church a profanation of the Sabbath, and Mr. Lecky was arraigned before the session.

The First church of Pittsburgh has

been the alma mater of practically every Protestant religious, philanthropic, charitable, eleemosynary, and education institution and society in Pittsburgh. All the Presbyterian churches of the city came directly or indirectly out of the First church. Here were organized the Moral Society, the Humane Society, the Orphan Asylum, the Western Theological Seminary, the Western Foreign Missionary Society, afterwards the Board of Foreign Missions of the Presbyterian Church, and the University of Pittsburgh. The generous gifts of members of the First church sustained all of these institutions, together with the Pittsburgh Female College. Here also, the Young Men's Christian Association was reorganized and established in 1866. In 1867, the city missions were established by the gift of \$1,000 per annum by a devout woman of the First church.

#### Communion Seasons

The communion seasons were solemn and uplifting occasions in those days. One describes such a communion celebration with Dr. Herron and Father Patterson presiding. Father Patterson, too infirm to stand, sitting in his chair at the head of the table, would offer the following prayer of consecration:

"This is the Lord's Table. Only believers have a right here, but all believers are welcome. Some of the under shepherds have built fences across the fold. Lord, come down speedily and destroy these crooked, unsightly, illegal fences, that there may be one fold, one Shepherd." When the tables were filled and after the last had been served, Father Patterson would look round upon the noncommunicants and say to them: "I have a request to make of you—go home and write in your diary, this day I deliberately rejected the Lord Jesus Christ, stayed in my pew, while dear friends arose and left me."

One day Dr. Herron, who was one of the chief organizers of what afterwards became the Board of Education, waited with the celebrated Dr. John Breckenridge upon some of his wealthy members. To one of the men Breckenridge, after Dr. Herron had suggested that some of them open the subscription list with a gift of \$1,000, said, "Set them the example. You can spare \$1,000 and have enough left to damn every child you have got." Dr. Herron then added, in his milder tone, "Yes, Michael, begin." His voice was potent and the subscription was immediately forthcoming.

#### The Western Missionary Society

The first record of missionary interest on the part of the First church is a contribution of \$60 in 1815. In 1818, we have the first record of organized women's work when we read that the "Female Cent Society of Pittsburgh" gave to the Western Missionary Society \$57. Undoubtedly this Female Cent Society was a society of the First church. In 1802, when the Synod of Pittsburgh was constituted in the First church, the famous first resolution was as follows:

"The Synod of Pittsburgh shall be styled the Western Missionary Society." In 1832 this Western Missionary Society became the Board of Foreign Missions of the Presbyterian Church. Thus that great work was launched in the First church.

In 1829 three school girls, Jane Craig, (Mrs. Orr); Hannah Laughlin, (Mrs. Rea); Susan Irwin, (Mrs. Travelli) organized a Mission Band. They sold pen-wipers to their school mates at five cents apiece. One of their teachers told them that their profits would be but a mite, hence they called themselves the Mite Society. In 1833, they raised \$30 to give to the Rev. William N. Thompson, then starting as a missionary to Syria. He was the author of perhaps the best book ever written on the Holy Land, "The Land and the Book." In 1836 there was organized a young ladies Missionary Society of the church, auxiliary to the Western Foreign Missionary Society. To one of their sales, the name "fair" not being permitted, they invited the people with some execrable poetry, written by a member of the choir, a sample of which follows:

"Come gentlemen, too,  
We have something for you.  
Such as guards, kerchiefs, collars and purses,  
With many more trinkets,  
We sincerely think it's  
Too hard to e'en name in our verses."

Only two men, Capt. Beed and W. R. Murphy, aided them by annual subscriptions. In 1850, a juvenile society, organized by Miss Mathilda Denny, made fancy work and sold it. In 1851 there is a record of their devout and pious industry in presenting the pastor, Dr. Paxton, and the pastor emeritus, Dr. Herron, each with a pair of slippers wrought by their own hands. The First church can claim the first missionaries under the Western and Foreign Missionary Society: John Lowrie, William Reed and Joseph Kerr. Susan Irwin, one of the three girls who in 1829 founded the Young Ladies Mission Society, afterwards married the Rev. J. S. Travelli, and in July 1836, sailed for Singapore, where she served for five years as a missionary.

Cornelia Brackenridge married the Rev. William Speer and sailed for China in August, 1846. Broken by the hardships of the long voyage of five months, she died in April, 1847, soon followed by her babe. She is buried in the beautiful cemetery of Makao, beside the graves of the Morrisons.

#### Pioneer Missionary

John C. Lowrie was licensed in the First church, 1932, and sent as the pioneer of our missions to India in 1833. Wells Bushnell and Joseph Kerr, both of the first church, were the two pioneers of the North American work among the Indians of the Western Missionary Society. James Wilson, long a missionary at Allahabad and Agra, was from the First church; also Albert O. Johnson, (Continued on page 28)

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By Grace Livingston Hill

### IV

Sometime in the night he found himself walking along a country road. How he got there or what hour it was he did not know. He was wearier than he had ever been in his life before. The expensive shoes he was wearing were not built for the kind of jaunt he had been taking. He had been dressed for an afternoon of frivolity when he started out from home. There had been the possibility of bringing up almost anywhere before dinner-time, and he had not intended a hike when he dressed. His shoes pierced him with stabs of pain every step he took. They were soaked with water from a stream he had forded somewhere. It was very hazy in his mind whether the stream had been in the gutter of the city where the escape from a fire-engine had been flooding down the street or whether he had sometime crossed a brook since he left the outskirts of town. Either of these things seemed possible. The part of him that did the thinking seemed to have been asleep and was just coming awake painfully.

He was wet to the skin with perspiration, and was exhausted in every nerve and sinew. He wanted nothing in life so much as a hot shower and a bed for 24 hours. He was hungry and thirsty. Oh! Thirsty! He would give his life for a drink! Yet he dared not try to find one. And now he knew it had been a brook he had waded, for he remembered stooping down and lapping water from his hand. But it had not satisfied. He wanted something stronger. His nerves under the terrible strain of the last few hours were crying out for stimulant. He had not even a cigarette left—and he dared not go near enough to human habitation to purchase any. Oh, yes, he had money, a whole roll of it. He felt in his pocket to make sure. He had taken it out of his bank that morning, cashed the whole of his allowance check, to pay several bills that had been persecuting him, things he did not want dad to know about. Of course there were those things he had bought for Bessie and had sent up. He was glad he had done that much for her before he killed her. Yet what good would it ever do her now? She was dead. And her mother would never know where they came from. Indeed Bessie would not know either. He had told her they were for a friend and he wanted her help in selecting them. Perhaps Bessie would not have liked his gift after all. He had not thought of that before. Girls of her class—but she was not any class—no type that he knew—just one of her kind, so how could he judge? But somehow it dawned upon him that Bessie would not have taken expensive gifts even from him, an old friend. That entered his consciousness with a dull thud of disappointment. But then Bessie would never know now that he had sent them up. Or did they know after death? Was there a hereafter? He knew Mrs.

Chapparelle believed in one. She used to talk about Heaven as if it were another room, a best room, where she would one day go and dress up all the time in white. At least that was what his childish imagination had gleaned from the stories she used to read to him and Bessie. But then if Bessie knew about the gifts she would also know his heart—Stay! Would he want her to know his heart—all his life!

He groaned aloud and then held his breath lest the night had heard him. Oh, he was crazy! He must find a spot to lie down, or else he might as well go and give himself up to justice. He was not fit to protect himself. He was foolish with sleep.

He crept into a wood at last, on a hillside above the road, and threw himself down exhausted among some bushes quite hidden from the road in the darkness.

He was not conscious of anything as he drifted away into exhausted sleep. It was as if he with all his overwhelming burden of disgrace and horror and fear was being dragged down through the ooze of the earth out of sight for ever, being obliterated, and glad that it was so.

He woke in the late morning with a sense of bewilderment and sickness upon him. The light was shining broad across his face and seemed focussed upon his heavy smarting eyes. He lay for an instant trying to think what it was all about; chilled to the bone and sore in every fibre. A ringing sound was in his ears, and when he tried to rise the earth swam about him. His whole pampered being was crying out for food. Never in his life before had he missed a meal and gone so far and felt so much. What was it all about?

And then his memory served him sharply with the facts. He was a murderer, an outcast from his father's house upon the face of the earth, and it was needful that he should fast and go far, but where, and to what end? There would be no place that he could go but that he would have to move farther. Why not end it all here and be done with it? Perhaps that would be a good way to make amends to Bessie. He had killed her, he would kill himself, and if there was a place hereafter he would find her and tell her it was the only decent thing he could do, having sent her, to come himself and see that she was cared for. Yet when he toyed with the thought somewhat sentimentally in his misery he knew he had not the courage to do it even for gallantry. And it seemed a useless kind of thing to do. Nothing was of any use anyway! Why had he ever got into such a mess? Only yesterday morning at this time he was starting off for the country club and an afternoon's golf. He took out his watch and looked at it. It had stopped! The hands were pointing to 10 minutes after one. Probably he had neglected to wind it. It must be later than that.

A sudden roar came down the road below him, growing in volume as it approached. He struggled to a sitting posture and looked out from his ambush. It was a truck going down the road, and behind it came two other cars at a little distance apart. One carried a man in uniform. He could see the glitter of brass buttons, and a touch of brightness on his cap. He drew back suddenly and crouched, his fear upon him once more. Perhaps that was an officer out to hunt for him. If it was late in the day by this time the newspapers had got hold of it! He could see the headlines:

"Son of Charles Van Rensselaer a murderer! Drives girl to her death. Takes body to hospital and escapes."

He shuddered and a ghastly pallor sat upon him. Incredible that such a fate could have overtaken him in a few short hours, and he should have been reduced to hiding in the bushes for safety! He must get out of here, and at once! Now while there were no more cars in sight. The road appeared to be comparatively free from travel. Perhaps he could keep under cover and get to some small town where he might venture to purchase some food. He certainly could not keep on walking without eating.

He struggled to his feet in a panic, and found every joint and muscle stiff and sore, and his feet stinging with pain as soon as he stood upon them.

He glanced down and saw that his handsome overcoat was torn in a jagged line from shoulder to hem, and a bit of fur was sticking out through the opening. That must have been done when he climbed that barbed wire fence in the dark!

He passed his hand over his usually clean-shaven face and found it rough and bristly. He tried to smooth his hair, and pull his hat down over his eyes, but even this movement was an effort. How was he to go on? Yet he must. He was haunted by a prison cell and the electric chair, preceded by a long-drawn-out trial, in which his entire life would be spread to public gaze. His beautiful mother and haughty sarcastic father would be dragged in the dust with their proud name and fame; and Mother Chapparelle in her black garments would sit and watch him with sad forgiving eyes. Strange that he knew even now in his shame that her eyes would be forgiving through their sorrow.

Yet paramount to all this was the piercing, insistent fact that he was hungry. He had never quite known hunger before. He felt in his pockets in vain hope of finding a stray cigarette, but only old letters and programs, souvenirs of his gay life, came to his hand. Then it came to him that he must destroy these, here where he was in shelter and the ground was wet. He could make a hasty fire and destroy everything that would identify him if he should be caught.

He felt for his little gold match-box, and stooping painfully, lighted a small

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Honors to President and Mrs. Wishart were paid by the faculty and Westminster church on October 17, in commem-

ration of 25 years of married life and 10 years in the presidency. A farmer (Bob Westhafer) trundled in a barrow-load of fruits and vegetables which proved to be silver-lined. In his unusually happy way, Dr. Luccock made the presentation. "On whatever platform," said he, "in whatever pulpit, you have added lustre to the name of Wooster."

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Dr. Breed addressed the student body and faculty recently on "Forethought." He opened his address with a quotation

from Luke which reads, "For which of you intending to build a tower, sitteth not down first, and counteth the cost?" This showed that Jesus wanted his disciples to look ahead and see the cost for themselves, before deciding to follow him. The same principle can be employed in modern affairs. The largest task for which we must prepare is our career.

In the building of the tower of Life there are many costs but when we have built a good one the profits are more than money can earn.

**In the beginning, God...  
In the end, God.....  
In between, God.....**

*You will be differently minded and fill  
in those three blanks above differ-  
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## ADDRESS AT CENTENNIAL OF THE MISSIONARY SOCIETIES

(Continued from page 17)

murdered at Cawnpour during the Sepoy mutiny in 1857. John Cloud was a martyr to Christ in Africa.

So far as human agency is concerned, the spiritual power of the First church dates back to the year 1815. It was in this year that Dr. Herron appointed special meetings for prayer. The Great Revival which swept the country with such pentecostal fire, even up to the very gates of Pittsburgh, at the beginning of the 19th century, had left the First church untouched by its cleansing and renewing power. Dr. Herron's prayer meeting was established as a protest against the low spirituality of his church and the declension and wickedness of the times. At that time, when even the church edifice was closed against such a thing as a prayer meeting, Dr. Herron, together with Dr. Hunt of the Second church, one elder and six women, continued to wrestle in prayer for 18 months—without a single addition to their number. The meeting was afterward held in a corner of the church auditorium, and after 1818, in the Session Room. Twelve years afterwards, and, who knows, but in answers to the prayers of that faithful group, came the awakening of 1827. A memorable year in the history of the church. This revival completely changed the tone of the church and the tone of the town. One said of Dr. Herron, "There are but two things in Pittsburgh—Dr. Herron and the devil; the Doctor seems to be getting the advantage."

A Memorable Convention

The next great event in the spiritual history of the First church was the memorable convention which met in the church, December 1 to 3, 1857.

It was opened with a sermon by Dr. James Hoge, of Columbus, on the text, "Not by might nor by power, but by my Spirit, saith the Lord." This sermon marked the beginning of the breaking up of the great deeps. Among those reached and converted at that time was a young Frenchman, a student at the University of Paris. He was the son of the eminent preacher, Frederick Monod, and himself afterwards a famous preacher in France in the Reformed Church. Another was a Chinese nurse of the family of the Rev. Dr. Happer. She carried the fire of the Pittsburgh revival back to China and set in operation the women's work in Canton. This convention started the flow of numerous forms of evangelistic life and power, and kindled missionary supplication and effort...

The venerable Dr. Plummer directed this convention of 1857 to the compassionate and glorified Jesus. Thenceforth, the Spirit of God seemed to be in their midst. The week of prayer is generally attributed to the convention in the First church, because the address by Dr. Jacobus, and scattered throughout the world, touched the heart of Morrison in India. Shortly after this convention, Dr. Paxton said to one of his elders, Francis Bailey, "Do you know that Mr. Beer has been praying all night?" This they took to be the "sound of a going," and soon a work of the Spirit was manifest in their midst.

Elders of the Church.

In the great work of his ministry, Dr. Herron was upheld by a notable group of godly elders. There are many when I might mention, but I select four who were given honorable mention at the Centennial services of 1884—Judge John M. Snowden, Harmar Denny, Francis

Bailey, and Robert Beer. Judge John M. Snowden, the son of a sea captain, was the editor of the Pittsburgh Mercury, director of the Bank of Pittsburgh, mayor of the city, clerk of the Orphan's Court, and highly esteemed at the bar. He had recommended for federal appointment a certain man to President Andrew Jackson. Someone raised a question as to the fitness of the man so recommended. But when the exception was taken, Jackson exclaimed with flashing eye, "How dare you say that! Do you think John M. Snowden would recommend a man unfit for the position? No, never, by the Eternal!" Harmar Denny, a graduate of Dickinson College, was a member of Congress from 1829-37. There he did what probably few Congressmen have ever done—organized a prayer meeting among the members of Congress. Mr. Denny was the first president of the Foreign Missionary Society of the Presbyterian church, the president of the Bible Society, and a secretary of the Baltimore convention on the observance of the Sabbath, which met in 1844, and was presided over by John Quincy Adams.

Francis Bailey, an elder of the church, was the founder of the East Liberty church. When told that there were no Presbyterians there to make a church, he answered, "There are plenty of people there. We expect to convert them and make them into a church." Once in every year for 20 years Mr. Bailey in his visitations prayed in every home in the congregation. Just before his death, in answer to different inquiries, he had made a slight elevation of his hand. Someone then asked him, "Is Jesus still precious?" With that he extended his arm to its full length, as if making a solemn vow, and thus passed over. Robert Beer, whose name is still recalled by the coal fund of the church, would sometimes come in from the country and sit on the steps in his tow clothing, listening to the sermon, and then hurry away before the congregation came out. It was Robert Beer who prayed all night just before the great revival of 1827. With such Aarons and Hurs, men mighty in prayer, to uphold his hands, it is not strange that the pastorate of Doctor Herron was notable for its spiritual achievements, its prayer meetings, its Sabbath Schools, its missionary societies, and its gracious revivals.

Concluding Words.

As we turn from the past to the present, and, from a moment, from both the past and the present to the future, I can think of no better words with which to characterize the past and consecrate the future, than those words which were spoken by Dr. Herron, then almost 80 years old, in the last sermon preached in the Second church in 1852:

"And now I wish to say, in conclusion, my career in the gospel ministry is drawing very near to a close. And having, in my feeble manner, preached 'the glorious gospel of the blessed God,' for more than half a century to my fellow-sinners, both here and elsewhere, I wish it to be recorded and remembered, that I am not ashamed of the gospel of Christ. And would to God that it was written as 'with a pen of iron and with a point of a diamond,' on every heart, both of saint and sinner, that this gospel is the only remedy for the ruined creature, man. And, my fellow-sinners, if you are ever saved from the ruins of your apostasy, you must be saved by this gospel, according to God's plan of salvation through Christ, to whom be glory for ever. Amen."

Excerpt of Address  
at the  
Celebration of the Centennial  
of the  
Founding of the Western Foreign  
Missionary Society

Delivered Before the General Assembly, Presbyterian  
Church in the U. S. A., Pittsburgh, Pennsylvania  
Wednesday, June 3, 1931

By CLARENCE EDWARD MACARTNEY

In the providence of God, Pittsburgh has been a place of great beginnings. It is a place of physical beginnings, for here the mountains come to an end, the hills sink, and we stand upon the shore of that vast ocean of plain and prairie which does not cease to roll until the Rocky Mountains say, "Thus far shalt thou go, but no farther." Pittsburgh is a place of great political beginnings. On a May day in 1754, a shot was fired in the forest thickets not far from what is now Uniontown. This shot was heard around the world, for it was the beginning of the titanic conflict between France and England for the mastery of the New World, of Europe, the high seas, and Asia. In the words of Thackeray's "Virginians:"

"It was strange that in a savage forest of Pennsylvania, a young Virginia officer should fire a shot and waken up a war which was to last for sixty years; which was to cover his own country and pass into Europe; to cost France her American colonies; to sever ours from us, and create the great western republic; to rage over the old world when extinguished in the new; and of all the myriads engaged in the vast contest, to leave the prize of the greatest fame to him who struck the first blow."

What great issues were at stake in this struggle, we can judge from the sermon preached by the most eloquent of colonial preachers, Samuel Davies, afterwards president of Princeton, when the tidings came of the disaster of General Braddock's army in 1755:

"Oh! Virginia. Methinks, I hear also the sound of the trumpet and see thy garments rolled in blood, thy frontiers ravaged by revengeful savages, thy territories invaded by French perfidy and violence. Virginians, Britons, Christians, Protestants! if these names have any import or energy, will you not strike home in such a cause? Cursed be he that keepeth back his sword from blood!"

Three years later, Washington and John Armstrong, with the advance of the army of Forbes, entered the fort at the forks of the river from which the French had fled. The same Davies, hearing of the happy event, lifted up his voice in eloquent thanksgiving, rejoicing over the fall of Fort Duquesne as if it had been Babylon herself:

"Fort Duquesne, the den of the savages who have ravaged our frontiers, captured and butchered so many of our fellow subjects, Fort Duquesne, the object of Braddock's ever tragical and unfortunate expedition, Fort Duquesne, the magazine which furnished our Indian enemies with pro-

visions, arms and fury, is abandoned and demolished, demolished by those hands that built it without the loss of a man on our side. The terror of the Lord came upon them and they fled at the approach of our army."

As in every great turning point of history, events seemed to gather about one great personality. While France was half indifferent to the great prize at stake, and Voltaire was wondering why there was so much ado about a "few acres of snow," the great English statesman, Lord Chatham, the elder Pitt, with prophetic foresight, and with indomitable purpose and courage, marshalled the forces and the resources of Great Britain for the winning of the American conflict. Where the two rivers mingle their now tawny floods, a monument to Pitt should mark the spot, forever memorable and historic, because there more than anywhere else, it was decided that the American continent should be developed and organized by British and Anglo-Saxon law, manners, and religion.

When we think of the issues that were at stake, there is hardly in the whole world a place of greater association than that point of land where the two rivers give themselves to the embrace of the Ohio. In the eloquent words of Bancroft: "As the banner of England floated over the Ohio, the place was with one voice named Pittsburgh. It is the most enduring trophy of the glory of William Pitt. As long as the Monongahela and the Allegheny flow to form the Ohio, long as the English tongue shall be the language of freedom in the boundless valley which these waters traverse, his name shall stand inscribed on the gateway of the West."

But what we are particularly interested in today is religious beginnings. How does it come that both the Home and the Foreign Missionary enterprise of the Presbyterian Church commenced here in rude frontier Pittsburgh, instead of in populous and commercial New York, or venerable and cultivated Philadelphia? and that the leaders of these great movements came not from the College of New Jersey, but from the Log College on the Chartiers Creek?

The answer is, The Great Revival. The great event in the religious history of Western Pennsylvania, and indeed of the whole western country was the outbreak of The Great Revival. At the opening of the nineteenth century, religious life was at a low ebb in the nation. The struggle with the forces of nature, was turning men's thoughts away from the supernatural. French rationalism and infidelity were rampant in the land. The Legislature of Kentucky abolished prayer to Almighty God. At Yale the members of the senior class called one another after the names of notorious English rationalists and free thinkers. The reports of our Church Councils for that period reveal a deep anxiety, and ministers confessed that their hearts were as dry as Gilboa.

Then, in the solitudes of Kentucky, in the hills of Western Pennsylvania, and in the mountains of Virginia and Carolina, there suddenly burst forth the flames of The Great Revival. The preaching of the Word was with power and the demonstration of the Holy Spirit. Ordained ministers could not satisfy the hunger for the Word, and illiterate frontiersmen and little children lifted upon men's shoulders preached the Gospel of repentance. Thousands fell to the ground in camp meetings, or in the fields or on the highways as if they had been felled by an awful unseen hand. The churches were not sufficient for the multitudes, and the throngs resorted to the wilderness where the leaves of the forest shook with their fervent psalmody as the sons of thunder called upon men to repent and make straight in the wilderness a highway for our God.

Among the great sons of thunder in this revival which swept the western country, was Elisha Macurdy. The first notable movement was during the

administration of the Lord's Supper at Three Springs, one of Macurdy's churches, when many fell to the ground and whole days and nights were spent in prayer and worship. In November, 1802, during the celebration of the Communion, in the Church of Upper Buffalo, Macurdy was urged by McMillan to preach the sermon. He ascended the wagon pulpit in the midst of the crowd with fear and trembling, not knowing what to say. After a hymn and a prayer, he opened the Bible at random and his eye fell on the Second Psalm, "Why do the heathen rage?"

The Whiskey Rebellion and the terms of amnesty offered by the government were still fresh in the memory of the congregation. Macurdy startled his hearers by announcing that he would preach a sermon on politics. He said he had just received a letter from the government informing him that an insurrection had taken place, and that measures had been taken to suppress the rebellion. An amnesty had been proclaimed to all who would return to their duty. Since many of the rebels were present in his congregation, he would now read them the government's proclamation.

He then read the Second Psalm, as describing the condition of the sinners as rebels against the government of God, and as announcing the terms of amnesty offered them in Christ. "Kiss ye the Son, lest He be angry." During his sermon many fell to the ground crying out in their anguish, that they had been rebels against God.

"The scene," said one who witnessed it, "appeared like the close of a battle, in which every tenth man had been fatally wounded."

Ere long the flames of The Great Revival began to subside, but a mighty work had been done never to be undone. The western community was saved from barbarism and irreligion. The Great Revival left behind it Bible study, the Prayer Meeting, the Camp Meeting, the Evangelistic Meetings. It left behind it the Temperance Crusade and the moral enthusiasm of the Crusade Against Slavery.

It was with historic justice and fitness that here in Pittsburgh, February 22, 1856, was held the first regular convention of the then new party of freedom, the Republican Party. This convention afterwards adjourned to Philadelphia, where the first Republican ticket was nominated.

Every shot fired at Gettysburg, Antietam, or in the solitudes of Shiloh, and in the woods of Chickamauga, had in it the echo of the songs and prayers and sermons of The Great Revival.

Last, but by no means least, The Great Revival left behind it the enthusiasm for spreading the Gospel to the heathen. Our celebration is in reality twenty-nine years too late, for it was on September 29, 1802, that the newly constituted Synod of Pittsburgh, meeting in the First Church, resolved itself into the Western Missionary Society, the object of which was "to diffuse the knowledge of the Gospel among the inhabitants of the new settlements, the Indian tribes, and, if need be, among the interior inhabitants." There is nothing to show that when the Synod of Pittsburgh called themselves the Western Missionary Society they did not have the same purpose and zeal for the spread of the Gospel which characterized those who in 1831, organized the Western Foreign Missionary Society. Forever let it be remembered that the Synod declared it to be their ambition and purpose "to diffuse the knowledge of the Gospel among the Indian tribes."

Nowhere in America were the Indians so execrated, abominated, hated and despised as in Western Pennsylvania, and there was reason for this. The men who organized the Western Missionary Societies were old enough, or young enough, to remember how the stillness of the Sabbath had been

broken by the war whoop of the savages; they had seen the assembled congregations drop their psalm books and grasp their rifles; they had seen little children dashed to pieces against the apple trees, fathers shot down in the furrows, and mothers scalped in the kitchen. But now, fired with the holy zeal which The Great Revival had created, they stated it to be their purpose and desire to diffuse the knowledge of the Gospel among the Indian tribes.

For their great enterprise, then in 1802, and afterwards in 1831, they had the advantage and help of no centennial celebration; they had no expositions, carnivals, or missionary displays; but they did have a deep concern over the lost, and a burning desire to gather into one fold the lost sheep of Christ dispersed throughout this evil world. They did not send out missionaries to hold a conference on comparative religions, or to give to the Buddhist, the Confucianist, the Mohammedan, or the Shintoist, the best that there was in the Christian system and get back in return the best that there was in these heathen systems; but to call sinners to repentance towards God and faith in the Lord Jesus Christ. The working principle of their grand enterprise was the simple and straightforward logic of the greatest of all missionaries: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

As we turn from the past to the present, and from both past and present to the future, there are no better words with which to characterize the past, and consecrate the future, than those which were spoken by Dr. Herron, then almost eighty years of age, in the last sermon preached in the second house of worship in 1852:

"And now I wish to say in conclusion, my career in the Gospel ministry is drawing very near to a close; and having in my feeble manner preached the glorious Gospel of the blessed God for more than half a century to my fellow sinners, both here and elsewhere, I wish it to be recorded and remembered, that I am not ashamed of the Gospel of Christ, and would to God that it was written as with a pen of iron and with the point of a diamond on every heart, both of saint and sinner, that this Gospel is the only remedy for the ruined creature man, and, my fellow sinners, if you are ever saved from the ruins of your apostasy, you must be saved by this Gospel, according to God's plan of salvation through Christ, in Whom be glory forever. Amen."

---

**Supplied for information or publication by**

**Walter Irving Clarke**

**National Publicity Director**

**Presbyterian Church in U. S. A.**

**518 Witherspoon Building**

**Philadelphia, Pennsylvania.**





Walter Lorne

Walter Lorne

His service is a duty and a joy

Walter Lorne - a type of obligation & gratitude. He was father like too.

His autobiography 1784-1808. written in 24-25

Parents. Born Dec 10, 1784. Came to 20. in 1792

Abolition Co. Miller, O.C. New! Boston Co. Mass.

Inst. Cont. Study. Drapery. Strove to help to Father. Commission

Education - Robt Johnson John W. Thuermer. Marriage 1808. School

Change of life came - J.C.L. New Bedford. Sept 176 Wm Allen

Political Reproduction 1811. State House 1815-1817. Schoolmaster 1815-36. Landlord

Sec. of Economy of "The Anti-Slavery"

Missionary, religious interest.

Preparatory, in his house for Rev. Amos A. Phelps. Cambridge Mass

20. in 48 mtd - Vice President in 1834

Wrote of Union

State Am.

J.C.L. to India. In former meeting in Phila. Chron. 37

Wrote to China 1842-47

Wrote to China 1864-60. J.C.L. 1883-1891 (20m) 1894-1900

Andrew first came to Ind. in 1835. See Report 1836 p. 17

But in 37 the Am. Report to Ind. by J.C.L. accepted church report 1835-1868 (51 to 84)

When he began 9 years to Ind. Am

16 " in India

3 " for Am. report Ind. Am

1 year - 3 years in Ind

Reports for Ind. Am 15:37 on 40,266

Church Ind 1837. In 19 Mission Report on 218 855

His work & character.

1. Work.

1. Do not of form & ideas. 2. do help out of India. 3. do more.

1 Change to the mission. Cont J.C.L. 52

2 The new field. Jour Sup. - Right people. L. 130 of Ind. Am L. 134 and 67

3 The American of 1832

1 Change to new mission. Sawyer 105. Notes on - by 82

2. Character

1. Indian conditions. Commission for to Ind. Am. Sup. 52

2. by a gen. Confess Wm Rankin let. Wm Rankin financial methods

3. Ind. Practical Brown Comm. Side plan - of Ind. Am. Ind. Am

4. "The American" - Commission let - Wm Rankin

Africa - Liberia 1833. Guinea 1832  
India London 1833.  
China Ningpo 1844  
Japan Hyogo 1857  
Brazil 1860  
Columbia 1856  
Siam 1838-40. 1840 Buel

Leighton Wilson  
Samuel Irving  
D. D. Ellingwood  
Arthur Holmes  
John Pennington  
Arthur Brown  
Alfred Stoddard  
Charles Smith  
Arthur B. Wilson

Samples in Berlin's good room in Berlin

Five papers to the floor of the 1st floor

Take for the ground the hole, good & South

Make light to Christ, no time delay

For no one knowed this day, day

Elizabeth Wilson her work ended July the 27th the

year 1811, aged 11 years.

Plain Grove:

"It was here on August 23, 1808 that that venerable body--Erie Presbytery-- had referred to it from the Session of Concord, the case of Walter Lowrie. He had married Amelia, the daughter of Rev. John McPherrin, against the wishes of her father. The Presbytery issued the case here in the old log church in the presence of a large audience drawn together out of sympathy and curiosity. Mr. Lowrie and Amelia were suspended from the communion of the church and Walter was solemnly rebuked by the Moderator in the presence of the Presbytery and the audience."

Memorial Minute on the death of the Hon. Walter Lowrie

Minutes Dec. 28, 1868, p. 132

The Rev. Dr. Paxton, Chairman of the Committee on the death of Hon. Walter Lowrie presented the following paper, which was adopted.

It is with feelings of mournful interest that the Committee recorded this last minute in reference to the Hon. Walter Lowrie who fell asleep in Jesus and entered into his rest on the 14th of December, 1868.

In view of the departure of one who, as the Corresponding Secretary of the Board has been so intimately identified with all its interests for a period of thirty years, and to whose wise and efficient administration it is indebted so largely for its present measure of prosperity,-- be it Resolved

First. That while we bow submissively to the manifestation of the Divine Will, we cannot but mourn the loss of one whom we all loved and revered, and to whom even amidst the infirmities of old age, we always looked for wise counsel and safe guidance.

Second. That we record our high estimate of the ability with which he managed the affairs of the Board, of the indefatigable industry with which he prosecuted its interests; of the wisdom with which he guided its policy in times of difficulty; of the humble earnest and prayerful confidence with which he always carried forward the work; of the persuasive and effective eloquence with which he urged the claims of missions upon the churches, and of the self denial to which he submitted in sacrificing high secular position, in consecrating his fortune and life, and giving his children to be laborers in the great work of the world's evangelization.

Third. That we recognise in his death a renewed call of Divine Providence to this Board to be earnest and faithful and to the churches, to stand firmly by the cause of missions, and by increased effort and enlarged contributions, to carry forward the work, until the gospel is preached for a witness to all nations.

Fourth. That we express to his bereaved family our tenderest sympathy, and the assurance of our earnest prayers, that whilst God sanctifies this affliction to their good, he may also fill their hearts with all the consolation of his grace and lead them by an imitation of an example so fragrant with blessed memories to the same benevolent consecration and the same undying reward.

It was also directed that a copy of this minute be sent to the family of Mr. Lowrie, and that it be published in the missionary papers.

The Committee also requested a copy of Dr. Paxton's address at the funeral of Mr. Lowrie for publication.

Dedicated to  
**THE THIRD BIENNIAL**  
.. OF THE ..  
**Women's Missionary Societies**  
.. OF THE ..  
**Presbyterian Church in the U. S. A.**



LOUISA A. LOWRIE

Born, November 2, 1809, Morgantown, Va.

Died, November 21, 1833, Calcutta, India

The first woman Foreign Missionary of the Presbyterian Church.

The first Missionary of our Church to die on the foreign field.

*"She being dead yet speaketh"*

"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth."

---

On the 30th of May, 1833, the ship *Star* sailed from the port of Philadelphia, having on board the Rev. John C. Lowrie and the Rev. William Reed, and their two young wives, bearing the commission of the Western Foreign Missionary Society to carry the Gospel to India. They were the first missionaries of our Church to go to the foreign field.

One month after their arrival, Mrs. Lowrie died, and was buried at Calcutta. The Report of the Society reads: "To her deeply afflicted husband, thus early bereaved in a strange land, to the other two surviving members, to the Society and the cause of missions in India, the death of this amiable, intelligent, and devoted woman must be regarded as a very severe affliction. Her desires to devote herself to the spiritual good of the heathen were fervent, and her qualifications for the station were, to human view, uncommon; but He, *for whose glory she left her native land*, was pleased, doubtless for wise reasons, to disappoint her earthly hopes, and to require her associates, a few short weeks after their arrival, to consign her to the dust, *there to proclaim, as she sleeps in Jesus on India's distant shores*, the compassion of American Christians for its millions of degraded idolators; and to invite others from her native land to come and prosecute the noble undertaking in which she fell."

Looking back on this event years afterwards, when God had abundantly blessed the labors of His servants in India, her husband wrote, "And so the first possession of the Mission was a grave, lighted by a blessed hope."

Following the formation in Philadelphia of the "Woman's Foreign Missionary Society of the Presbyterian Church," the women of this district organized the "Pittsburgh and Allegheny Committee for Foreign Missions," (1872) and that very year, as their first contribution, raised the sum of \$1,838.57 for the erection of the Louisa Lowrie Home for Missionaries at Mynpoorie, India.

It seems fitting, therefore, that, at the Third Biennial of the Women's Missionary Societies of the Presbyterian Church, meeting in Pittsburgh in the year of the Centennial of the Western Foreign Missionary Society, and as the guests of the Pittsburgh Presbyterial Societies, the name of the sweet-faced bride who gladly laid down her life that she might become the bride of Christ—Louisa A. Lowrie—should be lovingly remembered.

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"These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."

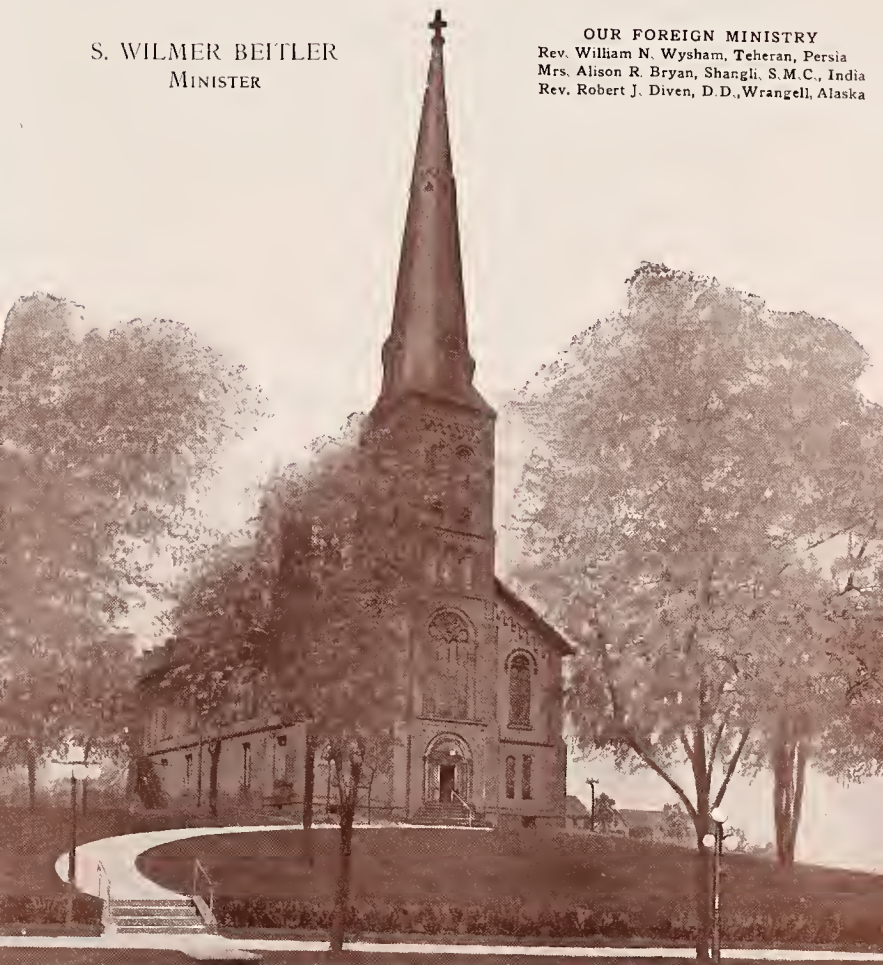
**1813** "The Place Whereon Thou Standest is Holy Ground" **1931**

# First Presbyterian Church

Butler, Pennsylvania

S. WILMER BEITLER  
MINISTER

OUR FOREIGN MINISTRY  
Rev. William N. Wysham, Teheran, Persia  
Mrs. Alison R. Bryan, Shangli, S. M. C., India  
Rev. Robert J. Diven, D. D., Wrangell, Alaska





*"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."*

## MORNING WORSHIP

11:00 O'clock

PRELUDE—"Andæte Pastoral" ..... *Galbraith*  
 DOXOLOGY  
 INVOCATION AND LORD'S PRAYER  
 GLORIA—(Congregation Standing)  
 RESPONSIVE READING—Selection 29, Psalm 84  
 HYMN 392—"Watchman Tell Us of the Night"  
 SCRIPTURE LESSON—Matthew 28  
 ANTHEM—"The Spirit in Our Hearts".....*Shelley*  
 PRAYER  
 HYMN 397—"And Is the Time Approaching" (Omit 3)  
 ANNOUNCEMENTS  
 OFFERTORY ANTHEM—"Pleasant are Thy Courts Above"..... *Heurich*  
 SERMON—"The Universal Saviour"  
 PRAYER  
 HYMN 401—"Christ for the World We Sing"  
 BLESSING AND RESPONSE  
 POSTLUDE—"Postlude in C".....*Mallard*

## CHRISTIAN ENDEAVOR—

*The Senior and Intermediate Societies* will have a joint meeting this evening, with Jack Schweppe as leader.

*The Junior Topic* is "Knowing the Beautiful Out of Doors".  
 Leader, Ada Lucille Gumper.

THE BOY SCOUTS will meet Monday evening at 7:30.

MID-WEEK SERVICE WEDNESDAY EVENING at 7:30.

The Session will meet following this service—8:30.

THE JUNE MEETING OF THE ALICE WICK MISSIONARY SOCIETY will be held at the Church Thursday afternoon at 2:30.

THE GRACE CORNELL CIRCLE will meet Tuesday evening, June 9th, at the home of Miss Gladys Smith, 435 N. Washington St., instead of the regular night—Thursday, June 4th.

CHILDREN'S DAY this year promises to be one of special interest, the program being arranged by the committee consisting of Mrs. John T. Connell, Mrs. Edith Watson, Mrs. E. G. Snyder, Miss Dorothy Staples and Miss Janice Henry, is of unusual attractiveness. A Junior Chorus is being trained for the service. Our people will abundantly profit by seeing what the members of the Sunday School can do. Let us all unite and make this a day of rejoicing in and affection for our boys and girls.

SESSIONS OF OUR GENERAL ASSEMBLY continue in Pittsburgh until next Thursday. If you have not paid a visit to these sessions do not fail to get the inspiration that attendance is sure to bring.

BAPTISM—Next Sunday morning the Sacrament of Baptism will be administered. Our usual custom is to observe this Sacrament on Children's Day but as the Pastor will be away we are anticipating by one week.

SUMMER PLANS—During the Pastor's absence beginning June 14th our Sunday services are to continue as usual with the following list of speakers: June 14th—A. M., Children's Day Celebration; P. M., The Rev. E. C. Irwin of the Concord Presbyterian Church. June 21st-28—Dr. Donald McKenzie, of the Western Theological Seminary. July 5th—Dr. P. W. Snyder, Supt. of Pittsburgh Presbytery. July 12th-19th—Dr. Gaius J. Slosser, Western Theological Seminary. July 26th—Communion Service with Dr. C. C. Millar in charge. August 2-16th inclusive, announcement will be made later.

CHURCH HOSTS FOR TODAY are H. R. Hover, R. L. Montag, C. S. King and R. E. Kirkpatrick.

## Sunday, May 31st, 1931

In Appreciation of  
**HON. WALTER LOWRIE**  
 1784—1868  
 A Charter Member of this Church  
 Elected Elder 1836

—  
 First Secretary of the  
 Board of Foreign Missions  
 Presbyterian Church U. S. A.  
 1837—1865

—  
 Member of Pennsylvania State  
 Legislature  
 1811—1818

Secretary of the United States Senate  
 1825—1836

—  
 He laid broad and deep the  
 foundations of Missionary Devotion,  
 and gave three sons to  
 Missionary service

WALTER M. LOWRIE—China  
 JOHN C. LOWRIE—India  
 REUBEN LOWRIE—China

## SERVICE OF DEDICATION OF TABLET IN MEMORY OF THE HONORABLE WALTER LOWRIE

7:30 O'clock

PRELUDE—"Berceuse" ..... *Guilmant*  
 DOXOLOGY  
 INVOCATION—The Rev. George C. Miller, D. D.  
 ANTHEM—"O Come to My Heart Lord Jesus".....*Ambrose*  
 SCRIPTURE LESSON—Psalm 1  
 HYMN 351—"Jesus Calls Us O'er the Tumult"  
 PRESENTATION OF THE TABLET—The Rev. S. Wilmer Beitler, D. D.  
 UNVEILING OF THE TABLET—W. D. Brandon, Senior Elder  
 (Congregation will please stand for the unveiling)

### DEDICATORY PRAYER

RESPONSE BY THE CHOIR—"Servant of God, Well Done"

"Servant of God, well done!  
 Thy glorious warfare's past;  
 The battle's fought, the race is won,  
 And thou art crowned at last;  
 With saints enthroned on high,  
 Thou dost thy Lord proclaim,  
 And still to God salvation cry,  
 Salvation to the Lamb!  
 Redeemed from earth and pain,  
 Ah! when shall we ascend,  
 And all in Jesus' presence reign  
 With our translated friend?"

HYMN 354—"The Son of God Goes Forth to War"

### ANNOUNCEMENTS

OFFERTORY ANTHEM—"I Am Alpha and Omega".....*Stainer*  
 ADDRESS—By the Rev. Robert E. Speer, D.D., Secretary of the  
 Board of Foreign Missions

### PRAYER

HYMN 400—"For All the Saints Who From Their Labors Rest"  
 (Omit 4-5-6-7)

### BENEDICTION AND RESPONSE

POSTLUDE—"Postlude" ..... *D'Anbel*

### Members of the Committee in Charge

C. N. BOYD, *Chairman*  
 WILLIAM H. MILLER

DAVID E. DALE  
 PORTER SCOTT

EVENING UNION SERVICE FOR JULY AND AUGUST with the First United Presbyterian, the First Methodist and the First Presbyterian Churches are announced as follows:

June 28th—First United Presbyterian Church; Speaker, Dr. Donald McKenzie.

July 5th—First Presbyterian Church; Speaker, Dr. T. C. Hicks.

July 12th—First Methodist Church; Speaker, United Presbyterian Minister.

July 19th—First United Presbyterian Church; Speaker, Dr. G. J. Slosser.

July 26th—First Presbyterian Church; Speaker, Dr. T. C. Hicks.

August 2nd—First Methodist Church; Speaker, United Presbyterian Minister.

August 9th—First United Presbyterian Church; Speaker, First Presbyterian Minister.

August 16th—First Presbyterian Church—Dr. T. C. Hicks.

August 23rd—First Methodist Church—Speaker, First United Presbyterian Minister.

August 30th—First United Presbyterian Church; Speaker, The Rev. S. Wilmer Beitler, D. D.

September 6th—First Presbyterian Church—Communion Service.



# CHURCH DIRECTORY

The Session	-----	Monthly Meeting, Wednesday	Evenings on Call
The Trustees	-----	Monthly Meeting, 8:00 P. M.,	First Monday
The Deacons	-----	Monthly Meeting, 8:30 P. M.,	First Wednesday
Woman's Missionary Society	-----	Monthly Meeting, 2:30 P. M.,	Second Thursday
Alice Wick Missionary Society	-----	Monthly Meeting, 2:30 P. M.,	First Thursday
Grace Cornell Missionary Circle	-----	Monthly Meeting, 7:30 P. M.,	First Thursday

<b>SESSION</b>	S. W. Beitler, Moderator	W. D. Brandon	H. R. Hover	Ralph L. Montag
	G. C. Lowry, Clerk	Dr. E. G. Britton	E. W. Humphrey	William J. Moser
	C. N. Boyd	John T. Connell	C. E. Keiser	Oliver Thompson
	J. Campbell Brandon	W. L. Cross	William D. Markel	Frank H. Walker

<b>DEACONS</b>	J. C. Cochran	W. L. Cross	K. W. Weber
	R. E. Forsythe	Porter Scott	John L. Wise

<b>TRUSTEES</b>	Harry Holiday	C. S. King	W. H. Mateer
	Ira Hutchison	R. E. Kirkpatrick	C. A. Wilder

<b>TREASURERS</b>	Congregational Funds	-----	C. S. King, 437 W. Pearl St.
	Benevolent Funds	-----	Gardner C. Lowry, 230 W. Penn St.

<b>FINANCIAL SECRETARY</b>	Mrs. Genevieve Nicholas	-----	525 New Castle St. Phone 44282
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## CHURCH SECRETARY AND YOUNG PEOPLE'S DIRECTOR

Miss Jeannette Lowry

C. E. Keiser, Superintendent

*Associate Superintendents*

Lee C. McCandless, Intermediate and Senior Dept.

Conrad Neuf, Junior Dept.

Mrs. Edith Watson, Primary Dept.

Mrs. G. A. Brandberg, Beginners' Dept.

Mrs. John C. Miller, Home Dept.

Mrs. E. G. Snyder, Cradle Roll Dept.

G. C. Lowry, Adult Dept.

Krebs W. Weber, Secretary

Frank S. Thompson, Secy. of Supplies

Miss Marion McElroy, Awards Secretary

Ralph E. Forsythe, Treasurer

Miss Belle W. Lowry, Pianist

### SCHOOL SUNDAY

### SENIOR CHRISTIAN ENDEAVOR

Keith Hutchison, President

Dale Beatty, Vice-President

Romaine Wolf, Secretary

Jeanne Smith, Treasurer

### WOMAN'S MISSIONARY SOCIETY

Mrs. C. C. Millar, President

Mrs. M. E. Headland, 1st Vice-Pres.

Mrs. G. W. Wharton, 2nd Vice-Pres.

Mrs. B. C. Huselton, 3rd Vice-Pres.

Mrs. C. E. McElvain, Secretary

Mrs. W. E. Collier, Secy. of Literature

Mrs. P. L. Titus, Secy. of Education

Mrs. Margaret Miller, Secy. of Freedmen

Mrs. S. W. Beitler, Secy. of Stewardship

Mrs. C. N. Boyd, Treasurer

Mrs. F. A. Grace, Cont. Treasurer

Miss Belle Lowry, Pianist

### THE ALICE WICK MISSIONARY SOCIETY

Mrs. J. A. Heineman, President

Mrs. John B. Greer, 1st Vice-Pres.

Mrs. Walter Schweppe, 2nd Vice-Pres.

Mrs. J. D. Purvis, 3rd Vice-Pres.

Mrs. Guy Brandberg, Treasurer

Mrs. Ira Hutchison, Contingent Treas.

Mrs. G. N. Burkhalter, Recording Secy.

Mrs. Margaret Miller, Literature Secy.

Mrs. Florence Fry, Freedmen Secy.

Mrs. G. C. Lowry, L. I. B. Secretary

Mrs. John T. Connell, Educational Secy.

Mrs. E. W. Humphrey, Stewardship Secy.

Mrs. A. L. Brown, Pianist

### YOUNG WOMAN'S MISSIONARY SOCIETY

Mrs. Frank Jones, President

Mrs. J. M. Mellon, 1st Vice-Pres.

Mrs. John Bennett, 2nd Vice-Pres.

Miss Jeannette Lowry, Treasurer

Miss Minnie Thompson, Contingent Treas.

Mrs. Lee McCandless, Recording Secy.

Mrs. George Shaw, Corresponding Secy.

Mrs. S. W. Beitler, Stewardship Secy.

Mrs. W. L. Cross, Literature Secy.

Miss Evelyn Ruff, Educational Secy.

Mrs. F. C. Ross, Accompanist

### GRACE CORNELL MISSIONARY CIRCLE

Sarah Beitler, President

Gladys Smith, Treasurer

Joan Wasson, Secretary

### THE CHOIR

Miss Grace Starr, Soprano

Miss Helen Heiner, Contralto

Mr. David Super, Tenor

Mr. E. M. Parran, Baritone

Mrs. J. C. Johnston, Organist

**SACRAMENT OF THE LORD'S SUPPER** is administered on the fourth Sabbath of January, April, July and October.

**SACRAMENT OF BAPTISM** is administered on the Sabbath following Communion, and on Children's Day.

### SEXTON

Harry E. Geiger ----- 126 Wilkins Ave. Phone 33261

Thos. C. Pears

R. E. Speer

Waverly Presbyterian Church

Braddock Avenue and Forbes Street

PITTSBURGH, PA.

Ans.

THOS. C. PEARS, JR.  
508 EAST END AVENUE

April 28, 1931

Dear Dr. Speer,

I am enclosing a copy of the "Circular Letter." The original includes the "Plan for Auxiliary Societies," the Constitution of the W.F.M.S., and the names of the Directors and Executive Committee, all of which I believe you are already familiar with.

This afternoon I took up several matters with our executive committee, in which you are interested. In regard to the matter of the Souvenir Program, we will take care of it, including the expense, and Dr. Kelso will get in touch with you directly as to the Program for the Assembly ( I mean of course, the order that you will follow), and when that has been decided, we will print it on the fourth page, which is blank in the original.

Dr. Kelso is also thoroughly in favor of the Centennial Volume, and we believe we can take care of the expense of that also without any difficulty. We will make further inquiries of course, but we believe that we can print a volume of approximately 200 pages to sell at \$ 1.00 for a paper cover, and \$ 1.25 for cloth. If we have it printed by the Seminary printer, we will have Dr. Kelso's 'Sundar Singh' and my historical sketch already set up, which will save considerable expense. We like your idea of the article on India by Dr. Velte, and the biographical sketches of the first four missionaries. We have some further ideas in addition to the suggestions I made before, but there will be plenty of time to work out the details, as the volume will not be printed until after the Assembly. What we would plan to do, would to have subscription blanks printed, and secure subscriptions for the forthcoming volume at the Assembly, and so get some idea as to how large an edition to print. It would assist greatly if in the course of your address, you would call attention to this book, in which could be found all the addresses and the other material concerning the Centennial.

One of the very interesting developments, is that we are coming upon new material from time to time. You have already learned, I believe, the reason why Dr. Swift did not go to the Foreign Field. Dr. Kelso has now come into possession of the autograph letter in which Dr. Swift offered himself to the American Board, giving his reasons, something of his early history, and his connection with the men of the Hay Stack Prayer Meeting. I believe that a copy of this letter will be forwarded to you within a few days. We will also include it in the Memorial Volume.

I have come upon another extremely interesting discovery in regard to the Hon. Walter Lowerie, but first I wish to take up what you had to say about the Second Church. I am writing quite frankly, because I know it is in confidence. We felt that it was only right to give some recognition to the First Church. I believe the Second Church is being well recognized, both because in all our literature from the beginning, we have stressed the fact that Synod met in the Second Church, and that Dr. Swift was its pastor, and because of your forthcoming address at the unveiling of the tablet to Dr. Swift. As you perhaps realize, our only interest is in the success of the Centennial with the achievement of its larger objects, and we have tried to be careful to give credit wherever it is due, and to secure the interest of as many of the churches as possible, by recognizing their special interests. I can only express the wish that they will respond in the whole hearted way in which we have endeavored to appeal to their interests. Dr. McCartney has accepted his appointment, and again I can only express the wish that the First Church will contribute to the Thankoffering in accordance with their ability. It is just at this point, however, that our greatest weakness lies. My own roots for generations back are in the First Church, but you probably know as well as I, that for one reason or another the First Church to-day, does not take the same interest in some of the causes that were traditionally near to her heart. As I said above, I am writing frankly and confidentially. We are doing our best to play the game, and hoping that all the churches will come to see that in our history we have a common meeting ground for getting together, and going forward with the work of the Kingdom. If this Centennial shall be even the partial means of bringing about a greater co-operation, it will have accomplished a great deal. To my mind it is a great shame that some of us should be so suspicious of one another. It simply brings us back again to our one great outstanding need, that of a revival or reawakening spiritually, and while we are planning for the Centennial, we are continuing to pray that God will use our plans in His own way to this end. I realize that you must read between these lines that I have written, and I feel confident that you can do so. I shall not attempt to express myself as freely on paper as I would in conversation.

I would not have you think, however, that there is anything seriously wrong, or that the situation is any different than the situation with which you are thoroughly familiar. What I suppose I am trying to get across is this, that instead of having had from the beginning, or even to-day, the whole-hearted and enthusiastic backing of the larger churches, financially and otherwise, our committee (many of us the rankest amateurs) have been left to work out the plans up to the present point to the best of our very limited ability. As the time draws near, however, the interest increases, and I am confident that the Centennial will be responsible for awakening a great missionary interest in the Presbytery than it has had in a quarter of a century.

Waverly Presbyterian Church

Braddock Avenue and Forbes Street

PITTSBURGH, PA.

-2-

THOS. C. PEARS, JR.  
308 EAST END AVENUE

And now about the Hon. Walter Lowrie. In your book, 'Presbyterian Foreign Missions,' speaking of Lowrie, you say, "intending to enter the ministry, he was turned aside." Perhaps you are already familiar with what turned him aside, but to me it was a new story. The other day I received a letter from the Rev. J. P. Barbor (Western 1874), of Grove City.

He had been speaking of a wonderful meeting held many years ago in his church at Clintonville, at which one of the speakers was Dr. William Speer lately returned from China. I will let him tell his own story:

"Dr. Speer lingered with us a few days, and as he was deeply interested in the Lowrie family, I took a carriage load of the brethren (Dr. Speer, my brother in law Robert McCaslin, Dr. McConkey, & Rev. Reddick Coulter) down to the old home and birthplace of Walter Lowrie, where his father John Lowrie had his home on the brow of the hill overlooking Emlenton. The old Scotch father had long been dead and there was little to mark the spot, except his old mill-seat, but we all contemplated the place with awe, and rehearsed the story of his son Walter, who became the first Sec. of our Board of For. Missions. The story of his youth, as recited by the older brethren, was as follows:

"He was a very promising young man, and was looking forward to entrance upon the ministry. His pastor was Rev. John McPherrin of the old Concord Church, and on his recommendation he was under the care of the Presbytery.

"But he fell in love with Miss Aelia, the pastor's daughter; and they were determined to be married. The young woman's father was opposed to this. The young people insisted. So one evening young Walter and another young man drove up to the parsonage with a sleigh, and young 'Amie' was ready and jumping into the sleigh, away they drove to Butler where they were married.

"Father McPherrin was so incensed that he reported the affair to Presbytery and young Walter was dropped from the roll. The result was that he turned to the law. Later he was elected to the (State) Senate to which, as soon as he was of age, he was sworn. Later he was appointed Clerk of the U.S. Senate, in which position he served many years, and while thus a resident of Washington, he met with Chinese and became a devotee of Foreign Missions and First Sec. of the Bd. of For. Miss."

Dr. Johnston has also come upon a variation of this story, and you may have other ways to check it.

The Rev. Mr. Barbor thus concluded his letter to me:

"The point I wish to suggest is this: should there not be a movement inaugurated in this day of D.A.R. activity to have a marker at the old Lowrie homestead, overlooking the Allegheny river? I feel too old myself to take the lead in the matter, but it does seem to me that it would be a very proper thing to do. When we visit Boston and N.E. and see historical markers so numerous we are impressed with the neglect shown by our Presbyterian brethren in Pa. - I am not physically fit to write you at the present moment, but simply suggest the above so that if you are inclined you may call attention to the matter in connection with the coming meeting of the Society at Gen. Assembly."

I have talked this over with Dr. Kelso, and our conclusion was that if anything of this sort is to be done, it should most properly be done either by the Presbytery of Butler, or by the General Assembly itself, in recognition of its first Secretary of the Board of Foreign Missions. I am simply passing this on to you for what it is worth, and relying upon your judgment as to what, if anything, is best to be done.

You will pardon me for this long letter. We know how busy you are, and that we ought not to boether you more than necessary, but I have felt that you would be interested in some of these things.

Sincerely yours,

*Thos C. Peura Jr.*

# Off for India!

## *The Historical Start and Outreach of Our Missions in India*

By ROBERT E. SPEER, D.D.\*



THE STORY of the Missions in India may be begun by the well-known incident related by William Rankin, for many years treasurer of the Board of Foreign Missions, who died, with his mind still eagerly interested in missions, at the age of 103. "In the early spring of 1833," wrote Mr. Rankin, "when Samuel Irenaeus Prime, a member of Princeton Theological Seminary, was lying sick in his room and as it was feared nigh unto death, he was aroused one day by a shout near the entrance of the hall below, and on enquiring its meaning was answered, 'Lowrie is off for India!' The sick man arose from his bed, moved to the window overlooking the crowd of students and joined his feeble voice to theirs."

BUT THE real beginning is further back in the devout, old-fashioned, Christian home of the Honorable Walter Lowrie, United States Senator from Pennsylvania. In that home in Butler, three boys were growing up to go to the mission field, two to China and one, John C. Lowrie, to India. The father was to become the first Secretary of the Board of Foreign Missions, and John was soon to come home from India to join him in carrying forward under the Board, organized in 1837, the work which the churches

of Western Pennsylvania were beginning and were to transfer to the Board as soon as the General Assembly was ready to establish it.

John Lowrie and his wife, with Mr. and Mrs. William Reed, sailed for India from Philadelphia on May 30, 1833, and arrived in Calcutta October 15. Mrs. Lowrie had been ill on the voyage and died in Calcutta on November 21. Mr. Reed and his wife had to leave the next year on account of illness and he died on the voyage home. Mrs. Lowrie was buried in Calcutta, "there to proclaim as she sleeps on India's distant shores," so the Report of the Society affirms, "the compassion of American Christians for its millions of degraded idolators; and to invite others from her native land to come and prosecute the noble undertaking in which she fell." And Mr. Lowrie began the work alone.

Shortly after arriving in India he had written of his plans: "After carefully weighing the information we had received, Mr. Reed and myself were clear in our conviction that the northwestern provinces presented the best field of labor in which to begin our efforts. They contain a numerous and hardy population, with a better climate than the lower provinces, and there is a ready access to the lower ranges of the Himalaya mountains in case of failure of health. They are, in a great measure, unoccupied by the missionary institutions of other bodies of Christians. And their position connects them with other countries in which no efforts have yet been

made to introduce the Christian religion. The Sikhs, to whom our attention at first was specially directed, are a distinct people. They inhabit chiefly the Punjab. No missionary establishment had ever been formed for their benefit. These general considerations appeared of sufficient weight to authorize our deciding on this part of the country. It was deemed, moreover, highly important to choose a large field, and one sufficiently removed from the missions of other societies, so that there might be ample room for extended efforts."

LOWRIE ESTABLISHED the first station in November, 1834, at Lodiana, about 1,500 miles northwest from Calcutta, and was joined there the following year by John Newton and James Wilson and their wives. Six weeks after their arrival he had to leave India permanently on account of ill health and gave the rest of his life to the missionary service of the Board at home. Before he sailed from Calcutta he met the third party of missionaries from home who arrived on April 2, 1836. Of this new party of ten, two members, Mr. and Mrs. James McEwen, settled at Allahabad at the earnest invitation of the British Christian residents.

Thus the two missions were begun, the Lodiana Mission and the Allahabad Mission, each with a single station, which have grown into the Punjab Mission with 13 stations and the North India Mission with 11 stations.

In the Lodiana Mission, the second station was opened at Saharanpur in 1836, Jullundur in 1847,



\* Secretary Board of Foreign Missions.

Ambala in 1849 and the other stations in later years, ending with Kasur in 1913. Many of these stations, like Allahabad, were occupied on the invitation of British residents and officials. Sir Arthur Trevelyan helped Mr. Lowrie on his way to Lodiana. The work at Saharanpur was undertaken as the result of a letter from Mr. Conolley, the Collector and Magistrate. Dr. Laughton, the British military surgeon at Sabathu, invited the missionaries to his station. The European community bought the property for the mission at Jullundur. At Lahore the work was begun on the urgency and with the financial support of Sir Henry and John Lawrence, Robert Montgomery and others of the highest officials. And Mr. Lowenthal went to Peshawur at the invitation and with the lavish financial help of Major Conran. Nor did the work lack notable support from Indian friends and from such remarkable Indian Christians leaders as Chatterjee and Golaknath.

FROM ALLAHABAD in the "lower mission" the work spread to Mainpuri in 1843, Fatchgarh in 1844, Fatehpur in 1853, and to many other stations of which the latest is Shikohabad, occupied in 1924. This mission was shaken through and through by the storm of the Indian Mutiny in 1857. The missionaries in Mainpuri fled for their lives and the property was pillaged and burned by the mutineers. In Allahabad and Agra the missionaries found security in the ports and all of our missionaries elsewhere escaped save those at Fatehpur. Freeman, Johnson, McMullen, Campbell and their wives,

and the two little children of the Campbells, who were captured with British refugees as they tried to escape down the Ganges in boats, were taken to Cawnpore and, at Nana Sahib's order, at seven in the morning, were all marched to the parade ground and shot, Mr. Campbell holding one little girl in his arms, and an English friend the other.

Later years have witnessed a more peaceful and more significant movement in the "mass-movements." These have been evangelistic and educational movements among the low caste or outcaste people through which tens of thousands of them have come as communities into the Christian fold. Their motives have been mixed; there have been many disappointments. The moral change has been slow and the educational problem has been difficult, but there can be no question but that this has been one of the most significant social and religious movements in India.

At the other end of the range of missionary methods have been the colleges, like Forman Christian College in Lahore and Ewing Christian College in Allahabad, reaching the

highest Hindu castes and also Sikhs and Mohammedans. In these two institutions alone last year were 1,974 students. In all three India missions there were, in all, 207 schools with over 12,000 pupils.

WE SAY "three missions" because to these two missions in Northern India another mission was added in 1871, when our Board took over the work in Kolhapur which had been begun in 1852 by the Rev. Royal G. Wilder under the mission board of the American Congregational Church. The Rev. Galen Seiler was sent in 1870 to join him, and in subsequent years more workers came, and now the mission comprises four stations in the high lands of the Southern Marathi country in the Bombay Presidency and two stations, Ratnagiri and Vengurla, in the Konkan or coast territory to the west.

In this mission is one of the most notable medical missions in the world, at Miraj. Here a hospital has been built up famous all over India and a medical school and now other hospitals, leprosaria and tuberculosis sanitarium have grown out of the seed planted by John C. Lowrie and back of him out of the zeal and courage of Elisha P. Swift and Walter Lowrie who lit the torches of missionary devotion in Western Pennsylvania a century ago.



## Moderators, All!

AT WOOSTER COLLEGE: DR. C. L. McAFEE, MODERATOR OF THE GENERAL ASSEMBLY, 1929-30; DR. W. O. THOMPSON, MODERATOR 1926-27; AND DR. C. S. WISHART, MODERATOR 1923-24. DR. WISHART IS A CONTRIBUTING EDITOR TO THE PRESBYTERIAN MAGAZINE

Diphtheria is a serious menace to public health in South China. As a result of publicity carried on by Hackett Medical College, a Presbyterian institution, three hundred students, nurses and doctors took the Schick test and, where necessary, received treatment for immunization.





E. P. Dwyer

Elisha Peop Descript II Dam. VII. 9

The forgotten great man. 700, even more to forgotten corner. p. 11 Jan 1.5.

Simple ancestry. both English. Born Aug. 12, 1792. His father. The memory of 1854  
Shelton 44-9.31

College life - influence of Abigail. Miller. David. One day more. Boyard. Frederick

debate "How late. During settlement? Old. relation to the cause of Civil Liberty."

His life of religion. Conversion. Paper written in America.

Learning course at Princeton. Feb. 1816. The love of inquiry. The last day. Evidence  
the number of love. what I read. Founded in 1813-14 and the party of the Am. Soc.

The correspondence with great minds. Jackson. Garrison. John Quincy Adams.

by 10 columns later. "This communication has been put up in good faith: whether

letter of approval to ABCSM. Accepted on Sept. 3, 1817 he is there also was ordered.

f. a. byman. Church. friendship of Garrison.

Why did he not go?

Work under ABCSM. Am. Soc.

Case to 204. Pp. in 1819 at age of 27. In 219. 19-33. Then Dec. 1818 and 33-35.

Mar. 1<sup>st</sup> Ch. Pillsbury. 35:65 Dies Sept. 3, 1865 at 73. Last test on Sept. 18, 64 II Se. VII. 9

His two great achievements

1. One of the founders of first leaders in Great. West. Soc. in 1827

2. The creator of the A.S.M.S.

and Sept. 1831. The action during of him. Peace booklet. Given 103

The expansion of opinion. The Am. Soc. at first no policy. Then in 33. 1830?

The first letter of approval to the Am. Soc.

The early minutes of the Am. Soc. Its formation over.

The scope and aim of the work.

The first mission over.

The fundamental complexion is ABCSM

The changes of the Am. Soc. to the Am. Soc. in 1836 Given 202. Despite Aug. p. 213

The man and his surroundings

The proper life. The active work. 4 times a day  
Came. He is not a victim of disaster. Peace. See Report of the West. Society

Elegance of 123 (213) pp. 1834 & 1835. 3<sup>rd</sup> Sept. 1835. p. 26

Am. Soc. Aug. 5<sup>th</sup> and met at home 3<sup>rd</sup> Sept. 35. p. 19. About a quarter

down in 50<sup>th</sup> Am. Soc. in 1839. The work continued then like ours!

The deep spiritual conviction

"The character of the Am. Soc."

The great personality. Sept. 171 p. John Depp 173 p. "Forward"

Is not the example of the people to be considered as of divine authority  
 x requiring us to carry the people into desolate places in pursuit of  
 laboring where it is already known? Feb 1, 1816

Confess and  
 Judson -  
 Morrison  
 1850 - ...  
 Judson - ...  
 Best part of a great  
 part

x As we behold the dawn of the millennium May 1, 1816

Right now the church in this country to make some general resolutions for the emancipation  
 & Christianization of slaves. July 1, 1816

Organize the people in respect to the restoration of the power to the independent churches  
 to the re-possession of Canada

x As the agents of the desolate settlements within the bounds of the Great Lakes are such as to excite  
 the members of this Sem. for turning their attention to the Western Indians?

FINANCIAL STATEMENT  
 OF  
 PRINCETON THEOLOGICAL SEMINARY  
 FOR THE YEAR  
 1930 — 1931

Balance - fund 25  
 Last " 12 1/2  
 1875 " 12 1/2

In the present desolate situation of some parts of our own country would it be expedient  
 to send forth missionaries to foreign lands? Jan 1, 1817

1817 The general assembly to come for the year's B.S. mission

x Is it not a duty of the people of this country to spend on a large scale in society labor  
 & in the duty of a mission, to go into a country & preach the Gospel where from the oversight have not  
 yet come a few any other cause to give to an immense charge of souls for the

x Church or school ought to be maintained in the best possible  
 which are most eligible (?) for missions, manual or domestic ones?

Should we have a school?

1838. 30 Aug (GASSEN) p. 2. It is to have a financial grant. Some of the documents



THE  
**FIRST PRESBYTERIAN CHURCH**  
 OF ALLEGHENY

Arch and S. Diamond Streets  
 N. S., Pittsburgh, Pa.

REV. FRANK J. BRYSON, D.D., PASTOR  
 1440 Davis Avenue, N. S., Pittsburgh Linden 1063-R  
 Study and Office at Church every day except Monday, 9 to  
 11 A. M. Church Phone Fairfax 6256

CLARENCE A. POWELL, Clerk of Session  
 3915 Riddle Street, Pittsburgh Phone Linden 4558-R

JOHN H. HANNA, Church Treasurer  
 3975 Sewickley Road, Pittsburgh Phone Linden 3604-R

Sabbath, June 7, 1931

Morning Worship 11 o'clock

Prelude—Andante	- - - - -	Read
Doxology		
Invocation		
Hymn—No. 219		
Scripture Lesson		
Anthem—Thine O Lord	- - - - -	Macfarlane
Pastoral Prayer		
Offertory—Rock of Ages	- - - - -	Back
Hymn—No. 326		
Communion Service		
Prayer		
Hymn—No. 225		
Benediction	(Congregation to be seated after Benediction)	
Choir Response		
Postlude—Solemn March	- - - - -	Horsley

Evening Worship 7:45 o'clock

“Voices from the General Assembly”

Hymns—190, 195, 204, 217

Memorial Address  
at the Grave of  
Dr. Elisha H. Swift, D. D.

May 30th, 1931 by Rev. Frank J. Bryson, D. D.

As we stand about this sacred shrine we know all flesh is one in this democracy of dust—and yet it would be difficult to find a richer dust than this close earth contains. Where another Stephen Foster? Where another Elisha Swift? Singular that these should sleep together—these two who in their day gave voice to a people's need. Both have served their country well and given voice to a song in the hearts of men. Only ingratitude could make us forget the patriotism of this flaming saint of God. Only base ingratitude, let us forget in these painful hours when we pay our duty to the dead. He lived in heroic times, and it isn't difficult to understand the fervid zeal and eloquence with which he defended the heritage his fathers died to bring into being. How fitting that he should fall asleep, when the guns of civil strife were stilled, and the bells tolled out the fall of Richmond, and slavery's knell.

They buried him here, in the springtime, when the earth was re-surgent with new life and beauty. Prophetic, almost, that from an awakened spirit, though shrouded in death, should spring new life in the flowering lives of unnumbered hosts.

Once a famous agnostic stood looking down on the tomb of Napoleon. Among the drooping flags amid the eternal silence his fancy conceived a mighty throng—men, women and children—marching forth; the dead, the wounded and orphaned victims of this brutal ambition. But what a different host could imagination here conceive—black and turbaned and yellow and brown, marching forward in newness of life, and blessing this name the cold granite holds. Certainly, the living can't let die the memory of one through whom they found life.

The Romans used to say—"The Judgment of the world is just." Each man earns his epitaph which time discards or justifies. The verdict of history is true. Once, a monster reigned in Rome, whom many worshiped as a God, and another lived then, also, whom many despised and condemned and finally slew on the Appian way. But the verdict of history is just, and Nero none honor, but Paul is enshrined in the hearts of men. For after all, character is the ultimate standard—goodness the final justification. Should a verdict be asked of history upon this potent dust—how has Elisha Swift survived the test of time? Clear and unequivocal comes the answer—a great ecclesiastic, a man among men, whose genius created a mighty movement whose fate may determine the future of civilization itself. Nearly seventy years have come and gone, since this honored one was given to dust, and now the very dust is vocal.

The tongues of the grave are stilled and yet from the silence wise counsel speak. Permit me to interpret these voices that rise from the dust. "Be of calm mind" the sacred dust discloses. Above all things Dr. Swift had poise. They tell me that there was a majestic quietness about him that breathed peace to troubled souls. He lived

in an era of distractions, and yet, his spirit preserved its calm. Doubt, infidelity, and superstition held sway in the land, yet he moved among them, calm, confident, sane, knowing full well the reality of Christ and His power.

Small wonder, then, that the missionary renaissance found in him a father and friend, as to-day finds in his dream, new inspirations.

Amid the confusions of the hour, when even the divinity of Christ is questioned, he counsels us to be calm, and confident that the Kingdom shall yet come in its fullness.

Still more the precious dust reveals—"Possess a wide outlook."

With calmness, Dr. Swift possessed discernment. Eyes concerned with petty problems never read the future. Napoleon put a map of Europe in the knapsack of his soldiers, realizing that all activity is bettered with vision. Weakness springs from ignorance; strength out of wisdom. The great of history have always been men of vision. Such was Dr. Swift, a man of spacious horizons, because he stood on the mount with Christ.

There are some peaks of life dangerous to climb. Their uncertain heights are perilous to master. But to stand with Christ upon the heights is to see not only ourselves, but others, and our duty to lift and save.

For the most part, we are cave-dwellers, confined within our little walls instead of mountaineers dwelling on the summit with Christ and seeing wide fields of service that call us to struggle and sacrifice.

Again the dust breaks into speech—"Possess an undivided heart." Dr. Swift had one great passion—the Kingdom. He burned out his life in its challenges. How well he knew that Feeble Mind and Little Heart can never be God's instruments, but only Great Heart. Calmness, outlook, undivided purpose, counsel—the dust. But they are empty words without Christ. Into Him flow our purposes like rivers into the sea. The church, the missionary programs, the cross even are meaningless without Him. Whatever the future holds, Christ is real and mighty still.

The world trembles on the brink of disaster, the light is flickering in the wind. It is either Christ or ruin. The church holds within her grasp salvation in the gospel.

Is it all an empty dream this vision of a redeemed world, this era of peace and brotherhood, this promise of the Kingdom? Must the ten hundred million who yet walk in darkness fall into that blacker night which hath no star nor dawning? "Forward with Christ to Victory," he cried, and will they lack guidance who yet live in night? How can he sleep in peace when millions cry for Light? Vachel Lindsay conceives Lincoln as leaving the tomb and walking at midnight with bowed and wearied head. He thinks on men and kings. Yea, when the sick world cries how can he sleep?

He can not rest until a spirit dawn shall come, and new life for bleeding humanity. So may this other spirit walk at midnight in bitter flouted unrest until the world shall know the better day. Here is our challenge rising clear and unmistakable above the chaos of these days—"Go and evangelize the world." It is not an impossible task. Infinite resources are ours to command, and difficulties become privileges and drudgery music in Christ. "All power is given unto me." "Lo, I am with you always."

Thus we face the world with its great crying need, and confidently, thrust ourselves into it, to live and to love and serve that all people may at last be bound about the feet of God, by the golden chain of Christ's redemptive love.

## NEWS NOTES

"Voices from the General Assembly" is the pastor's theme for the evening hour of worship.

Prayer Service next Wednesday night at 8 P. M. Come and join with us in this mid-week devotional hour.

"The Need for Christian Thoughtfulness and Kindness" is the topic for discussion at the Consecration meeting in C. E. to-night. Come out and exchange ideas. Eileen Johnson will lead.

The picnic of the Bible School and Congregation will be held at the Chapel in Riverview Park on Thursday, June 11th. Take Perrysville Avenue Car No. 8 to Observatory Avenue, walk into the park to the left past the amusement pavilion. Children's sports at 5:30 P. M. Supper at 6:30 P. M., sharp. Amusements after supper. Sociability at the chapel until 10 o'clock. Articles to be taken to the park by truck must be left at the church not later than 2 o'clock Thursday afternoon. Articles may be taken directly to the park and should be there not later than 5 o'clock, so that the supper committee can complete its arrangements. Every person is cordially welcome whether they are asked to bring something or not, and if you wish, you can contribute cash. If you can not do so, come anyway. The supper is free to all. Cash contributions should be handed to Mr. Cunningham, Mr. Matz, or Mr. Aaron McClintock.

The picnic of the Home Work and Social Sewing will be Monday evening, June 15, at the Chapel in Riverview Park.

Infant baptism next Sabbath morning at 11 o'clock. Bring name and birth date of child on a slip of paper for record. The Children's Day program of the Bible School will be given next Sabbath morning at 11 o'clock. Come and enjoy this interesting service.

Our church possessed a whole page in the Assembly number of the Presbyterian Banner. Many of our members have procured a copy of that edition of our church paper, and will preserve it as a valuable treasure. This publicity of our church necessitated an expense of \$50.00. We are urging our members voluntarily to make a contribution in order that this indebtedness may be covered. Give your contribution to Mr. John Hanna, Treasurer.

Our church last Tuesday evening, in its congregational meeting, voted overwhelmingly for the proposed Union of Churches. The project seems almost assured.

The newly elected elders will be ordained and installed at the service to-day. They are the following: Dr. T. C. Wallace, H. H. Potter, and A. E. Irwin.

The Park services will begin June 21st and extend to September 6th, 1931. The First Presbyterian Sabbath is August 30th, when the pastor will preach.

The Women's Auxiliary of the Presbyterian Home for the Aged most cordially invites all members of this church to a Garden Party to be given on Monday afternoon, June 15th, between the hours of two and four-thirty, at the Home on Glenshaw Avenue, Glenshaw, Pennsylvania. A miscellaneous musical program will be given by guest artists. In case of rain the party will be held indoors. Going by automobile—Go through Etna and keep to the old Plank Road, Route No. 8, to Edgar's Store. Glenshaw Avenue is the next street to the left. Going by street car—Take Etna car No. 2 at Seventh Street and Penn Avenue, Pittsburgh, transfer at Freeport Street to Glenshaw Bus. Get off at Edgar's Store and walk one block.

Through the Allegheny Branch Y. M. C. A. the boys of this church are being offered a varied program of summer activities. Two fine camps are again available: Camp Porter on Lake Erie and Camp Kon-O-Kwee near Zelenople. In addition, our own Allegheny "Y" has a splendid program for boys who will be in the city either all or part of the summer. Overnight trips, visits to local industries, a trip to the Allegheny Mountains, hikes, mushball, swimming, tennis, and eighteen different craft and hobby classes are some of the many activities. To those parents who are interested in having their boys enjoy a really meaningful summer, it is suggested that they seriously consider these worthwhile activities which are supervised by trained Christian men.



His salary of one thousand dollars a year, the same as it had been at Second church, was paid by his devoted friend, Hon. Walter Lowrie, that there might be no possible cause for suspicion of self-interest by those who were not believers in the great enterprise of the Society. These were the days that tried the souls of men. Missionaries were called for. Only the best were accepted. Princeton, Dr. Swift's old Seminary, sent two: Pinney and Barr. Western, the Seminary in which Dr. Swift was one of the first two teachers, sent two of his own students: John C. Lowrie and William Reed. Most of the early missionaries died on their way to the field or soon after arriving at their stations. Dr. Swift's faith never wavered, his courage never faltered, his zeal never abated. Our present Board could send forth no literature that would stir the church more deeply than the reprint of many numbers of the Foreign Missionary Chronicle of those days, a monthly magazine "Edited Chiefly by E. P. Swift, Cor. Secy."

In the second year of the new Society's existence it raised \$17,000.00 and its work progressed steadily, but its secretary soon tired of travel, and with a deep longing for home, pulpit and library, he accepted the call of the First Presbyterian church in Allegheny to become its pastor, his old church having called Dr. Blythe. He was installed October 9, 1835, Dr. David H. Riddle preaching the sermon. He was then forty-three years of age. He remained at the head of that church more than twenty-nine years. It was only after deep heart-searching and much prayer that he relinquished his place as secretary. He says in his letter of resignation: "I have used all practicable means to ascertain the mind and will of Christ." He would not retire until the Trustees had secured his successor. No doubt his was the predominating influence in the choice of his friend, Hon. Walter Lowrie, a former United States Senator, whose record as secretary is notable. Swift, the Lowries, Speer! Of course there have been other workers, but there is not one of them but would yield all reverence and honor to the four, who, being guided of God, have so wisely guided the great cause of the church through the one hundred years of notable achievement.

#### A Great Missionary Pastor

Dr. Swift now became a great missionary pastor. He observed throughout his ministry the monthly concert of prayer, held the first Monday evening of each month. He secured a good attendance by preparing carefully for the meetings. One wonders if the concert of prayer might not be revived with much profit. He kept his people informed about the progress of missions in all the world, and taught them carefully. He gave generously to missions and taught all his family to do so, as may be seen in the early reports of the Society.

The Western Foreign Missionary Society, with all its organizations and assets, was taken over, "lock, stock and barrel," (as Rev. Thos. C. Pears, puts it in his highly valuable booklet on the History of the Western Foreign Missionary Society) by the General Assembly of the Presbyterian Church in 1837. Mr. Lowrie continued Secretary of the Board, serving for thirty-three years. All this was most pleasing to Dr. Swift. It was in fact what he longed for: the whole church organized for missions. "The Synod of Pittsburgh was gratified. They had been instrumental in establishing the Foreign Missionary enterprise of the Presbyterian Church. Far more important to them, they had been instrumental in establishing the principle for all time, that the work of Foreign Missions is the work of the Church. The Western Foreign Missionary Society became perpetuated, merging its existence in the Board of the Church. It died, and behold, it live!" to quote again Mr. Pears, to whom the whole church is greatly indebted, as he has made a painstaking and scholarly research of the original records touching the history of missions in the Presbyterian Church.

#### Friends At His Funeral

At the funeral of Dr. Swift, Dr. S. J. Wilson said: "He had no desire to have his name trumpeted through the world, yet

the church to which he belonged will always cherish his name as the founder of her Board of Foreign Missions." Dr. Howard, a notable successor of Dr. Swift at Second church, pastor twenty-seven years, said: "This great and good man may be regarded as the founder of the Presbyterian Board of Foreign Missions." Dr. Beatty of the Shadyside Church wrote: "I consider Rev. Elisha P. Swift, D.D., to have been really the father and founder of our Presbyterian Missionary work." Dr. Speer, speaking of Dr. Swift, said recently in an address: "It was he who conceived the idea of a new Society, secured its organization by the Synod, wrote its preamble, and became its flaming prophet among the churches. He was one of the humblest and most self-forgetful of men, desirous of no praise, with a keenness of discernment of fundamental principles. He knew no fear of men or of difficulties. It was said of him that at the mention of foreign missions he was as a war-horse catching the sound of battle. Those who heard him remembered ever after his great eye, aglow with the fire of genius, his heart heaving with emotion, and his majestic form raised to its full height, as he preached the gospel or proclaimed the glorious character of the church.' "

Dr. Swift was a many-sided man. He was deeply concerned in the education of young men for the Christian ministry, and was one of the founders of the Western Theological Seminary in 1827. He was a member of its first Board of Trustees, and one of its two teachers the first year of its existence. In his church every year he took a generous offering for the Seminary he loved so well. The building at the Seminary containing the Chapel and the Library is named Swift Hall. A bronze memorial tablet in Dr. Swift's honor has been placed in the vestibule.

It would profit all of us to know the man better, apart from his great works. "But thou, O man of God," may well be written of him. "One of the noblest spirits God ever gave to our church," says Dr. Speer. Fortunately we have a fine sketch of him in a history of the First Presbyterian church of Allegheny, written by his son and successor there, Rev. Elliott Swift.

#### A Great Preacher

He was a good pastor, but not a great visitor of his people. He was too busy preaching and praying, and writing carefully with his pen his sermons and lectures, to call much, save upon the sick and sorrowing, to whom out of a great sympathetic heart he brought comfort and peace. He preached Tuesday evenings and Saturday afternoons preceding his communion services, which were most solemn and effective. A great part of his congregation attended those meetings. He preached without notes. Beginning quietly and selecting carefully the choicest of words and phrases, he moved to a great climax of eloquence and power. "He had a majestic and commanding appearance." His prayers were mightier than his sermons. They had fervor, eloquence of style and comprehensiveness. Those who heard him preach might forget his sermons, but none who heard him pray ever forgot his prayers. This reminds me that a woman in Londonderry, Ireland, told me that she heard Dr. Parker at City Temple, London, one Sunday evening many years ago, and then she repeated to me his prayer. The secret of public prayer is private prayer. I quote carefully Rev. Elliott Swift's account of his father's prayer-life: "For several years he had four seasons of secret prayer which he sacredly observed each day. Besides at early morn and late at night he observed a season at eleven o'clock in the morning and four in the afternoon. For the four o'clock prayer he retired to an apartment in the garret. There on the table was a blank book in which were entered the days of every month in the year and opposite to each day was a space to be filled in at every visit with some brief record, as, "Here today." If he missed a day the blank space was intended to witness against him. Often on Sabbath evenings he would spend long periods in his study praying audibly for his people." The American Board, and certainly the inspiration for the

Board of Foreign Missions, came from the Hay-stack Prayer Meeting. "And when they had fasted and prayed and laid their hands on them, they sent them away." The Kingdom of God tarries today for want of prayer.

#### His Last Sermon

Dr. Swift preached his last sermon on September 18, 1864, from II Samuel 7:19. At the hour of noon, April 3, 1865, while sitting in his chair at his home, his spirit passed on to God.

He and his wife, who survived him six years, with their little family close beside them, are at rest in Allegheny Cemetery, section 21, lot 42. It is a lovely spot with Stephen Foster near by. This might well be a shrine for Presbyterians. We shall let his clarion call for missions be our watchword for the future as he cries from behind the curtain: "Onward, brethren, onward, with the work of the Lord!"

## The Romance of Albert Schweitzer

### A Missionary Radio Talk

By Stanley Armstrong Hunter, D.D.

**T**WO thousand years ago a great Roman declared that something wonderful is always coming out of Africa.

The modern marvel that comes out of Africa is the story of a missionary, Albert Schweitzer, from Alsace, at work in a hospital at Lambarene on the Ogowe river. Prof. John Dickenson, registrar of the College of Puget Sound, Tacoma, has written a fascinating book, "Albert Schweitzer." (Abingdon Press.) The Ogowe river is one of the lowest in Africa, flowing a little south of the equator for 750 miles and emptying into the Atlantic north of the mouth of the Congo. The Bantu people live on its banks. Gorillas and chimpanzees are found in the vicinity.

#### Exponent of Bach

It comes as a great surprise to many people to be told that the ablest exponent of the music of the great German composer Bach is this medical missionary on the edge of the primeval forest in Africa. He supports his hospital there by his organ recitals in European capitals when home on furlough. The hospital is "international and un-denominational" although he is a Lutheran. Tall, handsome, powerfully built, speaking French as readily as German, he is a man of rare personality. He has just passed his fifty-sixth birthday. Strength and gentleness, intellectual freedom and evangelical zeal are found combined in him. He has not only won recognition in the field of music but his books on theology have made him a world figure.

Did his scholarly pursuits appear to be futile? His active creative personality evidently sought a wider field for demonstrating his Christian spirit of service than the making of books. "From the past, then, from facts, and from doctrines, Schweitzer turned to the living present spirit of Christ at work in the world. The records about Jesus were closed for the opening of association with him in a service of the natives of Africa. This was not abandonment of the study of Jesus, but the culminating stage of an apprehension of his spirit."

#### Buried Himself in African Forest

So at the age of 30, after achieving fame as a writer and musician, he turned his back upon worldly success. He decided to take a medical course in preparation for missionary service in Africa. Some of his friends thought that he buried himself on the Ogowe river at Lambarene but he would tell you that he really found himself. His books "On the Edge of the Primeval Forest" and "Letters from Lambarene" reveal his happiness in serving earth's most needy children.

The Paris Bach Society presented him with an organ shipped in a metal case to protect it from the termites. The hour after lunch each day and every Sunday afternoon he gives to playing this organ. After the day's work is over he relaxes by preparing some of Bach's unfamiliar pieces for publication. In the quiet of the forest he can catch the composer's mood better than in the noise of the European cities. "Here too," he says, "I feel the blessing of working 'far from the madding crowd,' for there are many of J. S. Bach's organ pieces into the meaning of which I can now enter with greater ease and deeper ap-

preciation than ever before." He plays on several musical instruments creditably but is a master of the organ. Wearied with ministering to the sick, music heals his soul. "Mental work one must have if one is to keep oneself in moral health in Africa; hence the man of culture, though it may seem a strange thing to say, can stand life in the forest better than the uneducated man, because he has a means of recreation of which the other knows nothing." I recall a remark in this connection of the late Dr. Robert Mackenzie in his own home one evening as he talked of his missionary daughter in Africa. "When evening comes," said he, "her books open for her a door into another world."

#### Home Training

His father was an Evangelical minister. On the first Sunday of each month, the afternoon church service was devoted to accounts of the life and work of missionaries. "In the home were the influences of culture and of religion. In both the mother's and the father's line there was musical talent, joined in the former with clerical traditions and leanings and in the latter with school-masterly pursuits."

The figure of a Negro by the famous sculptor Bartholdi on the statue of Admiral Bruat at Colmar influenced him as a lad. To the youthful Albert, the "expression of thoughtful sadness spoke of the misery of the Dark Continent." To the alleviating of that misery he later devoted his life.

#### Love and Reverence

As a school boy he learned to love nature and reverence life. He chose to walk alone to school at Munster as a boy of nine to "enjoy the beauties of nature in its seasonal changes." Today he will not willingly injure a shrub, a flower or even a leaf, nor will he destroy any living creature unless necessary. He lives in sympathy with all of life as did John Burroughs. Force of life appeared to him as a forever inexplicable element, we are told. His reverence for all life is remarkable.

#### Love for Music

He had a love for music from his earliest years. Concerning his devotion to the organ, his own words may be quoted: "It was born in me. My mother's father, Pastor Schillinger, of Muhlbach, had been deeply interested in organs and organ-building. He is said to have been a very fine improvisator. My father too possessed this gift. When a child I listened to him for hours together as he sat, in the dusk, at the old square piano, which he had inherited from Grandfather Schillinger, and gave rein to his imagination."

As a youth, organ playing appealed to him as a medium for thought and feeling, providing a "creative form of spiritual expression." "To him, musical compositions were not things to be reproduced mechanically, but to be understood and re-expressed with personal independence," says Register.

In the church at Gunsbach he was permitted to use the organ, because of the organist's interest and even at the early age of nine he could act as substitute for services.

Music had a profound influence upon him in his youth. He testifies that "when the vocal duet, 'In the mill by the stream

burgh, which was the beginning of our Board of Foreign Missions, the same Synod a few years previously having founded the Western Home Missionary Society which in time became our Board of Home Missions. Thus these two boards started right here in Pittsburgh and we have a right to remember and cherish this fact. Dr. Shelton quotes a passage from Dr. Swift's "Memories of Childhood and Youth," in which Dr. Swift gives an account of his attending church as a child that shows the value of such early training. "From the services in which I joined as a child I have taken with me into life a feeling for what is solemn, and a need for quiet and self-recollection, without which I cannot realize the meaning of my life. I cannot, therefore, support the opinion of those who would not let children take part in grown-up people's services till they to some extent understand them. The important thing is not that they shall understand, but that they shall feel something of what is serious and solemn. The fact that the child sees his elders full of devotion, and has to feel something of their devotion himself—that is what gives the service its meaning for him." Dr. Shelton wisely adds the comment, "I wonder if American parents do not need to hear this message?" We are robbing our children of something when we take them out of the church service. The influence of its worship falls upon them and unconsciously sinks into their spirits and becomes an imperishable part of their disposition and character. The "imponderables" of our church worship often enter more deeply and are more lasting than the understandable and these may be to our children as dew upon the grass. We would rather have children in the main service steeped in its devotion which they can only partly understand than off by themselves in a "children's church" where this very element of reverence may be painfully lacking.

### *Bible Questions. LXXXIV. What Profit Hath Man Of All His Labor?*

The question breathes a spirit of sad weariness. The preacher in Ecclesiastes exclaims, "Vanity of vanities, all is vanity," and thus opens his "symphony of pessimism." Some 40 times in the course of his preaching he utters this plaint. He had run the round of human labor in public affairs and private pleasures and his feeling was that there was no profit in it all and all was delusion and vanity. The golden hopes of his youth had turned to bitter ashes. This experience is old as humanity and is voiced in all literature. It repeats itself in our modern life amidst all our brilliant achievements and pageantry and pomp. Nowhere perhaps is it more prevalent and pessimistic than among the wealthy and even the wise, the men that are managing our great affairs and the scholars that sit in our university chairs. In their off hours when they are not absorbed in the pressure and excitement of business they let escape this very lament, What profit in it all, what am I getting out of this that makes it worthwhile? And the men of wisdom that walk the heights of science and literature are not saved by their wisdom from such pessimism, judging by their conscious or unconscious admissions in their books and lectures. The cause for this pessimism is usually not far away. It grows out of the sceptical view of life and the world that is so pervasive in our day. We have been celebrating Easter, but there is no concealing the doubt or agnosticism or open denial of immortality among our literati. God also has faded into a shade or guess or obsolete myth in many minds. The tide on the shore of religious faith that Matthew Arnold lamented as going out in his day as he listened to "its melancholy, long, withdrawing roar," has gone farther in ours and is leaving a barren and forbidding beach. This failure of faith is only bringing forth its proper fruits in the growing pessimism that exclaims, What profit in all our life and world? None from this point of view. When the earth loses its spiritual value and hope and remains only a globe of rock or ball of mud, it is no longer worthwhile or intellectually and morally respectable or tolerable. One may live and even rejoice in it while the blood

of youth flushes all channels with its rosy tide and sparkles with pleasure and hope, but this ends in a sense of illusion and delusion that troubles the unseeing sky and unresponsive air with its bitter cries. The only cure for this disease of the spirit is faith in a living God and the eternal values of life. The preacher himself came to this conclusion: "This is the end of the matter: all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man." We shall not improve on that philosophy.

### *Rockne*

For the first time the death of an athlete and director of athletics has occasioned national sorrow and called forth such expressions of appreciation and sympathy as are usual only in the case of men eminent in conspicuous walks of life. The sudden death of this famous athletic director added to the sense of tragedy and loss in his going, but in the man himself was a solid worth and sum of achievement that made him worthy of such appreciation. Not only men in his field of sport but presidents of universities and the president of the United States hastened to express their sense of his worth and of their loss. He rose from humble parentage and circumstances to the top of his calling which he exalted to the rank of a profession and was honored as any member of the faculty. His standing and success were due to virtues that are fundamental in any calling, honesty, sincerity, unflinching fairness and even religious faith. In a business that is peculiarly subject to unworthy means and motives, he kept his record and teaching and example clean of all unsportsmanlike or dishonest and unfair methods and held his men to the highest ideals. His personality was his mastery of his men by which he could take raw youth off the farms and mold them into an athletic machine controlled by intelligence that could sweep before them by his inspiring presence and guiding generalship every team they met from coast to coast. It is well that his death was an occasion of national mourning, and may his spirit and example pervade the athletic teams and fields of all our colleges and universities.

### *The Capacity of Sitting Still*

Some one has said that the trouble with many men is that they lack the capacity of sitting still. They are restless, nervous, fidgety, and must always be running around, seeking excitement, craving a new thrill, whipping their nerves up with some kind of jazz, but not knowing how to sit still and gather ripened wisdom for action. In a recent account of Dr. Francis L. Patton we read, "Dr. Patton would sit for hours in his study grasping a cologne scented handkerchief in his thin hands. Occasionally he would lay down the handkerchief, take up a pen, and make a few calligraphic scratches on a sheet of paper." He had the capacity of sitting still. And what came of it? When he preached the students packed Marquand chapel. "He ordinarily began a discourse with his handkerchief clutched tight in his right hand. Back of every spoken word seemed to lie a vibrant intellectual vitality which carried the words of the speaker in high-pitched, sonorous tones to his remotest hearers." We hesitate to report this about Patton's handkerchief for fear we shall presently see some preacher rise with his handkerchief in his hand. But no such tricks will enable a man to preach like Patton. However, every preacher can learn to sit still and think and this will certainly make him a better preacher. Too many preachers are trying to say something without first getting something to say. Sitting still will help him do this. However, there is no virtue in mere sitting. Some sit and think and some just sit.

### *From Vision To Victory*

From every mount of revelation or transfiguration where we see heavenly visions and catch rare inspiration we should come down into the burdened and weary world, furnished and strengthened for better service.

# Rev. Elisha P. Swift, A.M., D.D.,

Founder of the Board of Foreign Missions of the Presbyterian Church

By Geo. W. Shelton, D.D., Second Presbyterian Church, Pittsburgh

WHEN the General Assembly of the Presbyterian Church meets in Pittsburgh in May to celebrate the One Hundredth Anniversary of the founding of its great Board of Foreign Missions, interest will center in the man who founded it, Rev. Elisha P. Swift, D.D., then pastor of Second Presbyterian Church, Pittsburgh, in which building the organization occurred.

### Of Congregational Origin

Dr. Swift was not of Presbyterian, but of Congregational extraction and heritage. He belonged to a New England family, and was born into an environment of religion and culture, but not opulence. His father, the Rev. Seth Swift, was pastor of the Congregational Church at Williamstown, Mass., the seat of Williams College, where Elisha was born, August 12, 1792. The father died when the son was only 14 years of age, leaving the boy a hard struggle to get through college. By sacrifice and perseverance, however, Elisha was graduated from Williams College. He united with the Congregational Church at Stockbridge, Mass, when 21 years of age, and having early in life determined to become a minister and a missionary, he entered Princeton Seminary, from which he was graduated, and to which he was ever loyally devoted.

With the purpose of going early as a missionary, he was ordained a Congregational minister in the old historic Park Street church, Boston, Sept. 3, 1817. Why was he thwarted in his great purpose to go as a missionary? The old and ever new reason, from a human point of view: there was no money to send him; and from a Providential point of view, God had even a larger work for the zealous young preacher to accomplish for missions than he could do by going as a missionary. All are called for missions but all need not be sent. With the hope of going later, Swift was employed for a time by the American board to solicit funds. To raise money never seemed to be to his special liking, although the records show he was most generous in his own giving.

### Called to Pittsburgh

After about a year he became stated supply of the Presbyterian Church at Dover, Delaware, from which after a year's service he was called to become pastor of the Second Presbyterian church, Pittsburgh, being installed in the autumn of 1819. He served with the greatest acceptability and success for fourteen years, until 1833.

Dr. Swift never lost his interest in Missions. He lived, moved, and had his being in and for missions. His thwarted purpose did not discourage or embitter him. His unspent zeal had to find an outlet. The fire was burning in his own soul. It soon enkindled other souls. He found himself in the proper environment. When the Synod of Pittsburgh was organized, September 29, 1802, composed of the Presbyteries of Redstone, Ohio and Erie, its first resolution read: "The Synod of Pittsburgh should be styled the Western Missionary Society." Thus was started in Pittsburgh the Board of Home Missions of the Presbyterian Church, the General Assembly taking over its work and organization in 1827. In its work Dr. Swift was active from his coming to Pittsburgh.

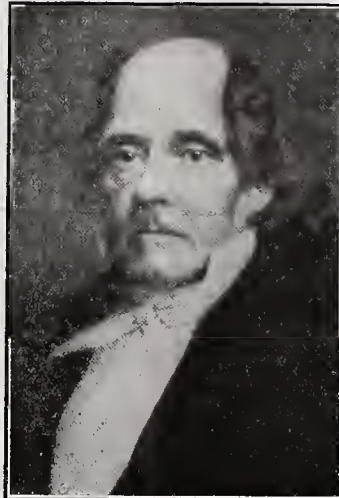
### His Missionary Fervor

Whence his missionary fervor? The Hay-stack prayer meeting held at Williamstown in 1806, in which the modern mission-

ary movement in America had its beginning, is the answer, in part at least. Swift was then fourteen years of age, a son of the Congregational manse at Williamstown. In 1810 in the Congregational Church he saw the organization of the American Board of Commissioners for Foreign Missions as a result of the Haystack revival, heard the appeals for missionaries and for missionary funds, and saw the zealous, consecrated young men leaving for foreign fields. Moved by all this, he offered himself as a missionary, and then went forward with his preparation by college and seminary training.

Since 1825 all the Foreign Missionary work done by the Presbyterian Church had been through the American Board. He held that Board in great reverence, but was not in accord with all its workings. He felt that the Presbyterian Church should have its own Foreign Board, as it had its Home Board. He thought of the whole church as a missionary society, and longed to see the church of his adoption take its place as such. He felt strongly that the mission of the Presbyterian Church was missions. Hear Dr. Swift himself in one of the eloquent pleas for which he is noted: "On what appointment

do pastors and elders sit in the house of God and hold the keys of the Kingdom of Heaven, but that which commissions them to go and disciple all nations?" After consulting with his old friends, his professors at Princeton, Dr. Archibald Alexander and Samuel Miller, Dr. Swift proceeded with his plans for the founding of the Western Foreign Missionary Society. The matter came before the Synod of Pittsburgh, meeting in Second Presbyterian church, then on Diamond Alley, in the village of Pittsburgh, in the autumn of 1831. On Monday forenoon, October 24, one of the last acts of the Synod, which had been in session several days, was the formal adoption of the preamble, resolutions and constitution—proposed by a committee of which Dr. Swift was chairman—for a Missionary Society under the direction of the Synod of Pittsburgh to be known as the Western Foreign Missionary Society.



Rev. Elisha P. Swift, D.D., Pastor  
1819-1833, Second Presbyterian  
Church, Pittsburgh

### A Founder of Western Missionary Society

Dr. Swift, along with a number of outstanding ministers—Dr. Francis H. Herron, of First church, as chairman, among them—and prominent laymen of the Synod, became a member of its Board of Directors. He was chosen as its secretary, serving for two years, with little or no compensation, while yet pastor of Second church. On February 18, 1833, Second church reluctantly released its "greatly beloved pastor" that he might accept a call to give all his time to the growing work of the Western Foreign Missionary Society. The church under his care had developed in every way. It now had 351 members. Dr. Swift's strong preaching had drawn many of the leading families of the community into its membership. In his last year he had received a large number of members, and had baptized forty-two children. One of the resolutions of the congregation upon his retirement from the pastorate reads: "Nothing but the welfare of the Church (denomination), the will of Providence and the good of our beloved pastor could make us willing to submit to such a painful separation."

For two years Dr. Swift traveled throughout the Synod, pleading with all the power of his eloquence and winsome personality the cause dearest to his big, warm, generous soul.

Circular Letter

First Printed Piece of Literature sent out by the Western Foreign Missionary Society, and presumably first Public Appeal to Presbyterian Church as a Church in behalf of the Foreign Missionary Enterprise.

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Pittsburgh, November 1831

The Rev.

Dear Brother,

The Executive Committee of the Western Foreign Missionary Society beg leave respectfully to address you in its behalf; and ask your indulgence, if in taking the only practicable method of doing it, they subject you to the expense of this communication, and the trouble of a particular attention to those considerations which they wish to submit. As they present to your notice a new institution, located in a part of our country where inexperience, in the management of things of this kind, to say nothing of more serious objections, may seem to render the undertaking itself questionable in your view, they would, first of all, explain the views and motives in which the founding of this society originated.

As the American Board of Commissioners for Foreign Missions has long stood to Presbyterians as well as Congregationalists, and some others, as the chief, and nearly the only channel of communicating the blessings of the gospel to the heathen; and as this society, however much humbler it may be in its prospects of extent and usefulness, may seem to aim at a division of labor and of patronage with that truly noble Institution, it is proper to say that its design did not originate in any feeling of jealousy, or disaffection with that Board, - in any desire to diminish its resources or impair that measure of public confidence which it certainly and justly enjoys. While we can say this with, we humbly hope, the same kind of candor, and affection, which we believe existed in the mind of that truly eminent and excellent man, who among the last acts of his useful life, dictated an overture to the General Assembly, urging upon that body the adoption of a plan, similar to that which is here contemplated, we may also add, that it is begun by us with the solemn and fixed determination of maintaining towards that society, the kindest feelings, and the most cordial and brotherly relations.

It appears to us, however, that we can say everything in commendation of that Board, which its most ardent friends can possibly ask for it, and yet, believe that its constitutional plan does not fit it to occupy the whole ground in this extensive republic, or to have the entire co-operation of the Presbyterian church; as fully and advantageously, to say the least, as a society whose ecclesiastical organization comported with the honest predilections of many of its churches.

The Board of Missions of the General Assembly, being an organization under the direct control of the whole Presbyterian church, would not if it is true, be liable to the objections just adverted to; and its plan we are told admits of the union of Foreign and Domestic Missions; but as the latter affords ample field for the use of all its resources, and the labors of its officers, and as there is much diversity and fluctuation of opinion in the General Assemblies of our church, as to the propriety of undertaking Foreign Missions at all, or in union with domestic, it is conceived that no existing Board does in fact, fill that place which is here proposed, and which seems requisite to a complete enlistment of the charities and prayers of the whole Presbyterian church in the great and glorious work of Missions to the heathen. The practice of designating those who are to watch over her interests, and dispense her charities, through her regularly constituted judicatories, has so long existed in the Presbyterian church, and is so interwoven with her form of government, that its absence from such stated plans of evangelical effort, as the Missionary cause presents, does very naturally produce dissatisfaction, and lukewarmness in some, and an almost entire neglect of the great object in others. Such, accordingly, has been the fact to a great extent in the Middle and Western States, and nothing but a plan which recognizes the church, in her very organization as a society for Missions to the heathen, and which presents such a kind of Presbyterian representation, and supervision, as gives an ecclesiastical responsibility to her agents, can it is believed ever fully bring up her Presbyteries and churches "to the help of the Lord against the mighty."

*Two reasons for Synodical action.*

The obvious want of such an arrangement, felt more deeply here than in some other parts of the Presbyterian church, led the Synod of Pittsburgh, at its late sessions to move in this business <sup>1</sup>partly from the belief that under existing circumstances, it would be better for some Synod which could be nearly or quite harmonious in its measures, to undertake the plan, than for the General Assembly to attempt it; and <sup>2</sup>partly from the conviction that a central location would better suit distant parts of the country, and that this, near one of the Theological Seminaries of the church, and yet unembarked actively in any great public enterprise, would at least for a time answer a better purpose especially for Western Missions than any other.

Aside from such a degree of Synodical supervision as seemed necessary to the very existence of such a society, you will see by examining the accompanying constitution, that it is strictly a Presbyterian arrangement, and gives the management of the whole concern to those from whom the resources are to be drawn. It aims at uniting those portions of the Presbyterian church, which prefer such a plan of operation, in a new, and earnest, and persevering endeavor, to fulfil the duty which we owe to the heathen of our own and foreign lands; and of imparting to our church judicatories as such. a due sense of responsibility, and such a Missionary impulse as these eventful times imperiously require.

If the undertaking, owned and blessed of God, meets the friendly consideration of our churches and Presbyteries, it will be subject to their control, and can, if they wish, be transferred as to the centre of its operations, to whatever part of the church they please. In the meantime, Dear Brother, let us be up and doing. We are anxious to dispatch if possible this very year, a Mission to Central Africa, or some still more eligible unoccupied field on the Eastern continent, and we would be glad at the same time to institute a Western Mission, so soon as we may be able to make a judicious selection of the best opening for such an effort.

It comports also with our constitutional plan, to send the messengers of the cross to publish the great salvation in such antichristian lands as may be accessible to us, and we entertain the animating hope that soon the great Lord of the harvest, may so open the way, as providentially to call upon us, as well as others of our fellow christians, to aid our oppressed brethren in France, in sustaining the Protestant faith in that populous empire; and perhaps in sending laborers to some other parts of the civilized world. Indeed the field of Missionary enterprise is immense, and when we think of this, and of the growing exertions and eventful movements of future times, we cannot but be struck with the high responsibility of the church of God, (especially in our country) at this time.

We desire therefore, as a society to beg an immediate interest in the prayers of Zion; and in the free-will offerings of the children of God. We hope ere long to have agents employed to visit our churches and plead among them the cause of a perishing world; and at the earliest regular opportunity it is our purpose to ask the union of sister Synods and Presbyteries, with us in this solemn and glorious enterprise. But, Dear Brother, can no incipient steps be taken? can no feelings be enlisted? can no contributions be secured, till this is done? May not our brethren avail themselves of the Monthly Concert and other seasons of interest and devotion, to direct the desires of their people to this infant society, and secure to it immediately these lesser streams of pious liberality?

When a way is opened which obviates the honest difficulties and objections which many Presbyterians have felt before, shall it longer be said that their backwardness in the cause of Foreign Missions springs from an indifference to the spiritual condition of dying men, and not from the want of such a direct and responsible method of Missionary operation as most of the evangelical denominations of our country have provided? Is it not certain, that if the judicatories of the church refrain from a specific recognition, of some form of their duty as courts of Christ's house, to obey his last command, and display his banner in the earth, that much, very much that could have been done for the heathen, will remain unattempted? Is there not something connected with a stated ecclesiastical attention to this blessed work - this heavenly cause; a soul-awakening and a life-giving influence, which all our judicatories need to impart a deeper tone of piety to all the details of ministerial and ecclesiastical duty?

Such, dear brother, are our views of this matter, and if they accord with your own, we hope to find in you a decided and active friend of our undertaking. Whatever you can do in the way of soliciting aid; taking up collections, imparting information, or calling the attention of the people to this subject, we hope you will allow us to anticipate from you. Without the inconvenience of delaying till a Presbyterial arrangement has been actually entered into with our society, it might be useful to form such congregations as intend to co-operate with us, into Auxiliary Societies; and it may be stated that life-memberships and life-directorships, are contemplated by us, on the same principles as exist in similar cases; \$ 30, being the sum requisite for the former, and \$ 150, for the latter. Auxiliary societies may be formed on the plan of the American Board, of simply appointing a Treasurer and Collectors, annually: or, on the plan of the Assembly's Board of constituting church-sessions the officers and guardians of the Society; or by adopting of the form herewith presented, as may be found most convenient, and agreeable to each congregation. Contributions may be forwarded to the Rev. Elisha Macurdy, the Treasurer, who resides near this city; to Samuel Thompson, Esq. No. 110 Market street, Pittsburgh, who is the Assistant Treasurer; to Robert Ralston, or Solomon Allen, Esqrs. Philadelphia, or to any of the honorary Vice Presidents and Directors of the Board.

And now, dear sir, we submit this matter to your serious consideration, and if after duly reflecting upon our communications and our plan, you can aid us, or if any useful suggestions occur to you, we should be happy to enjoy the expression of your sentiments.

We are, respectfully and affectionately, yours,  
By order of the Ex. Committee.

FRANCIS HERRON, Chairman.  
ELISHA P. SWIFT, Corres. Secretary.



**The Centennial  
of the  
Western Foreign  
Missionary Society**

By

Rev. Thomas C. Pears, Jr.

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of Pittsburgh

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THE REV. THOMAS C. PEARS, JR., *Secretary*  
THE REV. CHARLES C. CRIBBS, D.D.  
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REV. WILLIAM C. JOHNSTON, D.D.  
*West Africa Mission*



# THE CENTENNIAL OF THE WESTERN FOREIGN MISSIONARY SOCIETY

## A Word From Dr. Speer

"I am delighted to hear of the plan for a Centennial celebration of the Western Foreign Missionary Society. I think the idea is an admirable one, and also the suggestion that we should make it the occasion of a great thank-offering in the territory of the old Society for the cause of Foreign Missions, and an occasion also for a definite appeal to young men in the churches in behalf of Missions and the Ministry."

—Robert E. Speer.

## Foreword

On Tuesday morning, November 15th, 1927, following the address on "Western and Missions," by Dr. Robert E. Speer, Moderator of the General Assembly and Senior Secretary of the Board of Foreign Missions, the Alumni of the Western Theological Seminary adopted the following Resolution:

"Dr. Speer, in his splendid and inspiring address, has made us realize just what led Dr. James I. Brownson, in an address delivered before the Alumni in 1872, to exclaim,—'But, after all, our loftiest joy is derived from the connection of our Seminary with Foreign Missions.'

"He has spoken of the Western Foreign Missionary Society, organized by the Synod of Pittsburgh in the year 1831; which leads us to recall the close relation of the Western Theological Seminary to that Society, the organization of which was, without any exception, the greatest single contribution ever made by Western Pennsylvania to the cause of Christ, and through which 'the Synod of Pittsburgh engrafted Foreign Missions into Church work.'

"It has suggested itself to us that the Centennial of this Society should be observed in 1931; and that this observance may be made the occasion for a great *spiritual, evangelistic, and missionary awakening*. It may likewise be made the occasion for a great freewill thank-offering to be devoted to a Centennial Memorial of Foreign Missions, the form of the Memorial to be determined in consultation with the Board; and for a definite appeal to young men throughout the bounds of the Presbytery to consider seriously the call of Christian Missions and the Christian Ministry.

"In view of these facts be it resolved by the Alumni of the Western Theological Seminary, assembled at the celebration of the Centennial of that Institution, held on the 15th day of November, 1927, that it is fitting we should recognize the unique relation of our Seminary to the great foreign missionary enterprise.

"That, to this end, we invite the Presbytery of Pittsburgh to unite with us in observing the Centennial of the founding of the Western Foreign Missionary Society, in the year 1931.

"That a joint preliminary Committee consisting of ten members, five from the Presbytery and five from the Alumni of the Seminary, be appointed to prepare a plan for the celebration; which Committee shall render its report not later than October, 1928.

“And that the presiding officer of this meeting be one of this Committee, that he appoint the other four members from the Alumni, and that they be authorized to bring this Resolution to the attention of Presbytery at its December meeting.”

In accordance with this resolution the following were appointed from the Alumni of the Seminary:

The Rev. James A. Kelso, D.D., LL.D.  
The Rev. Hugh T. Kerr, D.D., LL.D.  
The Rev. George Taylor, Jr., Ph.D., D.D.  
The Rev. Charles C. Cribbs, D.D.  
The Rev. Thomas C. Pears, Jr.

At the December meeting of the Presbytery of Pittsburgh, held December 13, 1927, the following Resolution was adopted:

“Be it resolved by the Presbytery of Pittsburgh, that we approve the action taken by the Alumni of the Western Theological Seminary in proposing the celebration of the Centennial of the Western Foreign Missionary Society in the year 1931.

“That five members of the Presbytery be appointed to compose a joint preliminary Committee on Arrangements (five members having already been chosen by the Alumni of the Seminary). That this Committee shall render its report not later than October, 1928.

“And that the following be appointed on that Committee:

The Rev. William L. McEwan, D.D., LL.D.  
The Rev. Robert F. Galbreath, D.D.  
The Rev. James E. Detweiler, D.D.  
Mr. Ralph W. Harbison.  
Mr. Harmar Denny, Jr.”

On the morning of January 30, 1928, the Joint Preliminary Committee on Arrangements met and organized by the election of the following officers:

Chairman—Dr. James A. Kelso.  
Secretary—Thomas C. Pears, Jr.

Later, on recommendation of the Committee, there were added to its membership: Rev. Stuart Nye Hutchison, D.D., Rev. Clarence R. Macartney, D.D., Rev. Selby F. Vance, D.D., and Rev. William O. Yates. An Advisory Committee, representing the women's organizations, was elected by the Presbytery of Pittsburgh at the meeting of September 16th, 1930. The membership of this Advisory Committee is Mrs. W. O. Campbell, Mrs. D. M. Clemson, Mrs. D. L. Gillespie, Mrs. George C. McKee, Mrs. William M. McKelvy, Mrs. Geo. B. Raser, and Mrs. Selby F. Vance.

At a meeting of the Presbytery of Pittsburgh, held June 12, 1928, a resolution was adopted inviting the General Assembly of the Presbyterian Church in the U. S. A. to meet in Pittsburgh in the year 1931, on the occasion of the Centennial of the Western Foreign Missionary Society. [This invitation was formally accepted by the General Assembly, meeting in the City of Cincinnati, May, 1930.]

The above action was taken in accordance with the precedent established fifty-two years ago, when at a meeting of the Alumni of the Western Theological Seminary held in Allegheny, April 22, 1875, a committee of arrangements was appointed to take the necessary measures for calling a centennial memorial convention to celebrate the planting of Presbyterianism in Western Pennsylvania.

Of such vital importance to the whole Church is this celebration, and in order that the members of the Presbytery and of the Church at large may appreciate the scope of the proposed Centennial, a statement of the facts leading up to the conception is in order. To this end the succeeding pages are dedicated, earnestly recommending the proposal to the prayers and favor of the Church, and above all to the favor of the Great Head of the Church.

## Men Of Vision

One hundred and seventy-two years ago (1758), the Rev. Charles Beatty preached at Fort Duquesne the first Protestant sermon ever delivered west of the Allegheny Mountains. It was a sermon in thanksgiving to Almighty God for having given into the possession of our fathers this Gateway of the West, which opened up to them and to their children that mighty empire which stretches away toward the setting sun.

During the period of a little over a century and a half which has elapsed since that memorable event, what wonders have been wrought! But none of these has been the result of chance. They are rather the realization of the vision of those fathers, gradually brought to pass under the providential favor of that God.

In one of the earliest issues of the *Pittsburgh Gazette*, published two years before Washington was elected President, and while Pittsburgh could still be described by Arthur Lee, as "inhabited almost entirely by Scots and Irish who live in paltry log houses," and as "a place that will never be very considerable,"—Judge Brackenridge had the foresight to predict, by what clairvoyance we are unable to conjecture, that "this town in future time will be a place of great manufactory. Indeed the greatest on the continent, or perhaps in the world."

Lee had also described Pittsburgh as containing "not a priest of any persuasion, nor church, nor chapel; so that they are likely to be damned without benefit of the clergy." But the vision of the fathers was not confined to material progress alone. From the very first they thought of their "Western Zion," as they loved to call it, in terms of the center of a great spiritual empire which should extend its sway throughout the West, and, indeed, throughout the whole world. For fear that this may seem to be pious exaggeration, let us review some of the incidents of those early days.

## The Gateway Of The West

The words that best describe the spirit of our fathers are found in the text,—“Behold, I have set before thee a door opened, which none can shut.”

Through that open door came our own Apostles of the West, established our first churches, and founded our earliest academies and schools, but not for long were they content in ministering to their own. No sooner had they organized the first Synod west of the mountains,—the Synod of Pittsburgh—than they constituted themselves a Missionary Society, the object of which was “to diffuse the knowledge of the Gospel among the inhabitants of the new settlements, the Indian tribes, and, if need be, among some of the interior inhabitants when they are not able to support the Gospel.” This was in the year 1802.

A quarter of a century passes, and we find them founding here, at this Gateway of the West, a Theological Seminary, the purpose of which can find no clearer expression than in their own words:

“The great valley of the Mississippi, and its tributary streams, where we live, spreads over a surface containing more than 1,800,000 square miles. Here there is, at the present time, a scattered population, rapidly increasing, amounting to more than four millions. What is to be the moral and religious condition of this great multitude, is a consideration well deserving the serious attention of the friends of religion and human happiness in every part of the world. Firmly persuaded that where there is no vision, the people perish, the friends of the Redeemer, in this Western region, are making an effort to erect and endow a Theological Seminary for the education of pious young men, on such a plan and to such an extent, that a competent supply of well educated ministers may be prepared to go forth and labor in this great, but, as yet, little cultivated vineyard of the Son of God. We are urged to this great undertaking by the fact that more than four-fifths of the inhabitants in this western world are living without the benefits of a regular ministry; and, at the present time, there are more than a thousand organized churches here, which have no stated ministry, and a much larger number could be formed, had we men of competent education, and a right missionary spirit, to send forth. To save this rising country from the miseries of infidelity and superstition or both combined, is the sole object of this Seminary.”

### “Too Light A Thing To Raise Up The Tribes Of Jacob”

Four years after the founding of this Seminary, these same men, some of whom had first crossed the mountains, and had established the first settled pastorates, caught an even wider vision, and achieved an even more remarkable distinction.

Without any exception, the greatest contribution that Western Pennsylvania has ever made to the cause of Christ, is the organization of the Western Foreign Missionary Society. This Society was more than “the germ of the Board of Foreign Missions of the Presbyterian Church.” It was the Board of Foreign Missions before the organization of that Board by the General Assembly in 1837. It has been truly said that “the Synod of Pittsburgh engrafted Foreign Missions into church work.” And our proudest reflection is that it sent out from our own Seminary, John C. Lowrie, the first missionary of our Church, and the man who established at Lodiana, India, the first foreign mission station of the Presbyterian Church.

### “I Will Also Give Thee For A Light To The Gentiles”

Let us try to appreciate the significance of their achievement. For this purpose we call in three witnesses. The first is a part of the adopting resolution whereby the Synod of Pittsburgh organized the Society in 1831:

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"It is a fact which the members of the Presbyterian Church in common with some other branches of Christ's visible empire recognize with joy and gratitude to God, that the indications of prophecy and the signs of the times call upon all who love our Lord Jesus Christ in sincerity, of every denomination and of every clime, to employ redoubled exertions to extend the glorious Gospel in the earth, and especially to those who are enveloped in pagan and anti-christian darkness. The time appears to have come when Zion should awake and put on her strength, and not only plead before the throne with increasing importunity, for the fulfillment of the blessed promise made to the Mediator, that all nations should flow unto Him and be saved, that the mountain of the Lord's house may be established; but by their actual, untiring and liberal exertions, to exemplify the reality and sincerity of their desires, to convey to a dying world the precious blessings contemplated in these glorious engagements of the covenant of redemption. The Church and the world wait to see such a degree of ardor and enterprise, on this subject, as the love of Christ, and the wants of man, demand of his own blood-bought family; living as it does in comfort and affluence, and possessing the rich favors of a munificent Providence. \* \* \* Resolved, 1st. That it is expedient *forthwith* to establish a Society or Board for Foreign Missions."

### "The Vision Is For Many Days To Come"

The second witness is the Rev. William D. Howard, pastor of the Second Presbyterian Church of Pittsburgh, in an address before the Missionary Convention held in Pittsburgh in January, 1872:

"The founders of the Western Foreign Missionary Society laid broad and deep the foundations of this great enterprise. We are reaping the valuable results of their silent labor to-day. They seem to have grasped all the essential features of the missionary work. The breadth and comprehensiveness of their views fills me with surprise. They contemplated reaching not only the whole heathen world, but the Moslem and Papist populations, including those in Mexico and South America, which countries have loomed up in later days as among the most important missionary fields in the world. They displayed pre-eminent wisdom in selecting their fields of labors, Africa, which has since grown in importance, and India, where an influence has been exerted by our own and other missionaries, which promises to make a country containing 200,000,000 of people virtually Christians, within the life-time of some now living. And they not only selected Africa and India, but their eye was upon China, Japan, Persia, Asia Minor, South America, and other localities, which in the forty years which have elapsed have been proven to be missionary fields of unsurpassed promise. \* \* \* In a word, nothing has been done by their successors that evinces more true wisdom in relation to the great work of Missions, than was done by these founders of our Board. They seem to have surveyed the whole ground, and to have suggested almost every great principle and almost every important plan that has been acted upon since."

But perhaps our third witness is the most competent of all, for he was an eye-witness of the Society in operation, and an outsider, who from the peculiar circumstances of his situation, is able to see the significance of this enterprise in an even truer perspective

than either they or we. In the year 1834, a Deputation from the Congregational Union of England and Wales, visited the United States, and one of their number, the Rev. James Matheson, D.D., coming as far as Pittsburgh, makes the following report:

### Pittsburgh In 1834

"In all my intercourse with the ministers of this town, the professors of the Theological Institution, and pious laymen connected with benevolent and religious societies, I find enlightened views of Christian policy. The religious interests of the world appear to receive much of their attention. \* \* \* Yesterday I met with the Board of Directors of the Western Foreign Missionary Society. The progress of this Society has been equal to that of our most favored institutions at home. Its income for the last year was seventeen thousand dollars, and it has only been two years in existence. It is only about fifty years since the first preacher passed over the Allegheny Mountains, into the Valley of the Mississippi. This was the Rev. John McMillan. There were few inhabitants then; and for some time he labored almost alone. Two or three years ago, this venerable and apostolic man visited the churches which he was instrumental in planting. And in the Synod of Pittsburgh there are now twenty-three thousand communicants, and about a hundred thousand hearers of the Gospel, besides Christian churches of other denominations.

"But not only has this good been effected for the people themselves. In this infant town they have begun to feel for, and to assist the heathen. How surprising that, from this distant region, messengers of peace should be sent forth to Northern India, Western Africa, and even to Jerusalem itself. The two former countries already have devoted and well-trained missionaries from this Society; and arrangements are now making to establish missions in Palestine, in Asia Minor, and in China. We have been told of the surprise expressed by certain custom-house officers of one of the European ports, at finding a ship's papers dated Pittsburgh. No less surprising will it be to the Christian traveller to meet, amidst the ruins of the Seven Churches, or the mountains of Judaea, missionaries sent from a spot in the other hemisphere, perhaps unknown to him even by name, and itself but recently blessed with Gospel light."

Surely we have reason to be proud of the fact that from this district were sent out the first missionaries of the Presbyterian Church, and that here was founded that great work that has carried the Gospel around the world!

### The Pittsburgh Conventions

When the Centennial Memorial Committee prepared their volume on the celebration of the planting of Presbyterianism in Western Pennsylvania, they called attention to the fact that this was but the last of "a series of conventions which have been held at irregular intervals at Pittsburgh, for conference and prayer with reference to a revival of religion among the churches of this region."

The first of these was a convention, in 1842, of ministers and elders from the Synods of Pittsburgh, Wheeling, and Ohio, at which the venerable Elisha McCurdy made his farewell plea before his translation to heaven, in behalf of revivals and missions. "This convention was followed by large outpourings of the Spirit of God."



Again, in December, 1857, the ministry and eldership were convened from a radius of two hundred miles, meeting as before, in the First Church. "During some of the sessions the whole assemblage was in tears, and old men and strong men were almost speechless with emotion. That convention was followed by a mighty revival, which overspread this country during the ensuing winter and through the following year. Out of it grew the 'World's concert of prayer,' on the first week of January, which was first proposed at Lodiana, India (the first mission station opened by the Western Foreign Missionary Society), by the missionaries of the Presbyterian Board, 'having (as they say) been greatly refreshed by what we have heard of the Lord's dealings in America.'"

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Another convention was held at Pittsburgh in January, 1861, attended by about three hundred ministers and elders, representing the region of country embraced by the "four Synods." This also "proved to be a refreshing season of conference and prayer, and resulted in rich blessings during the ensuing year."

In February, 1867, still another convention was held in Pittsburgh, composed of representatives of twenty Presbyteries embraced in the four Synods of Pittsburgh, Allegheny, Wheeling, and Ohio. "This convention was also followed, as the preceding ones had been, with rich blessings upon many of the churches during the ensuing year."

### Their Significance

It is pertinent to our purpose to quote at this point from the Centennial Volume of the First Presbyterian Church:

"Pittsburgh was looked to, from all parts of the land, as the city whose central location, the spirit of the people, the tone of religion, and the influence in the regions related to it, rendered it the most suitable for some of those great convocations whose transactions have formed eras in the great efforts to deepen and spread the efficiency of the Gospel of salvation.

"The one above all others that will be remembered on the earth, was the convention of 1857, opened by a sermon from the venerable Dr. James Hoge, of Columbus, Ohio, from the text "not by might, nor by power, but by my Spirit, saith the Lord of hosts." This was the keynote of the whole meeting. We cannot attempt any description of the transactions of that convention. We can only advert to some of its results.

"It was the first assembly of ministers and Christian people to pray for that vast outpouring of the Holy Spirit which extended from the rising to the setting sun, during the ensuing three years. It was the nation's preparation for the stern conflict which resulted in the universal and complete overthrow of slavery. It started the flow of numerous forms of evangelistic life and power, which have continued to operate in the land and in the world. It kindled a flame of missionary supplication which has brought new life from heaven to many fields of labor in heathen, Mohammedan, and anti-Christian countries. It prompted, in India, the effectual establishment of the week of prayer for the conversion of the world. It was the pledge and earnest of those final gifts of the Spirit from on high which shall regenerate 'all flesh,' and bring all nations to joyful submission to Jesus Christ as their glorious Redeemer and Lord.

"We know not what millions of souls have been born to God through the influences of that revival of 1857 to 1861. Eternity only can reveal the fruits of it to churches, to nations and to mankind. Let me name one individual whose everlasting life began in circumstances of special interest to us in this house and on this occasion. A young Frenchman, a student of the University of Paris, was present in this house. That convention made him a child of God. And now Theodore Monod, a son of the eminent French preacher, Frederic Monod, who was with him here, through the training of our Theological Seminary, and the impulses received in these churches, has become the Melancthon of that great revival which to-day promises to regenerate France, and which must affect spiritual Christianity over the continent of Europe."

### "The Old, Ever New, Call Of Christ"

Dr. Robert E. Speer delivered an address at the Assembly of which he was Moderator, on the theme, "The Old, Ever New, Call of Christ." In the course of it he said,—“We are facing great issues at the beginning of the last decade of the Century of our foreign missionary work. Of the great history of the ninety years that are past I can remember nearly one-half. Indeed my own life and the life of Dr. John C. Lowrie span the whole of these ninety years. Dr. Lowrie was one of the first missionaries of the old Western Foreign Missionary Society, out of which our present Board of Foreign Missions sprang. \* \* \* I look back with gratitude to that contact with the very beginnings of our foreign missionary work and to all the wonderful progress of the decades. In my lifetime the number of our foreign missionaries has grown from 155 to 1606; the number of our communicants on the foreign field from 1616 to 224,370; our foreign missionary receipts from \$241,788 to between four and five million dollars. One thanks God for what his own eyes have seen, and his own ears have heard and his own hands have handled of the Word of Life.

“We face to-day across the world new needs, colossal needs which speak to us with the sanction of both a human and a divine demand. The old order is shaken and must pass away. How shall we conserve from it the good that is to endure? \* \* \* In many skies the ancient lights have paled and died and the ancient oracles are dumb. Who can speak peace through all this storm but the one Master of men Who can guide through the black night of this perplexity but the one Light of the world, the Way, the Truth, and the Life? A world that does not have to wait to be lost but that has utterly lost itself already needs its Savior, the only Savior, the One Name given under heaven among men. \* \* \* And will not His Church follow Him, too, to bring in to the one fold the sheep who are scattered abroad in every land and of every race?

“Beyond all other calls \* \* \* let us be still and hear again the old, ever new call of Christ. ‘If any man will come after Me let him deny himself and take up his cross and follow Me.’ And to-day, may it be with us, as of old it was with those men who first heard that call by the waters of Galilee, and who *straightway, straightway* rose up and left all and followed Him.”





# Jefferson Davis---Political Soldier

## A Review

By Rev. A. McKenzie Lamb, D.D.

At Christmas time a relative sent me through the mail a copy of a biography of Jefferson Davis, prepared by Elizabeth Cutting, an author known probably to many of my brethren but quite new to me, as a dedicatory of character. The volume comprises more than 350 pages and is published by Dodd Mead and Company. In a desire to form a more just estimate of many of the men, who having brought into being the Southern Confederacy and who directed its military and civil achievements and defeats, there has been an effort made by the more liberal minds of the North to revive the merits of the great men of the South who participated in its life; and thus to give them the place in American history that their abilities cause them to merit. This attitude has restored to Northern favor the illustrious names of the beloved Stonewall Jackson and that foremost figure of the Rebellion, Robert E. Lee. Moreover, it is easy to see that the public would welcome the names and services of Jackson and Lee and others who share in their virtues and genius as long as the person of Jefferson Davis could be retained as the scape goat on which the tragedy of the work of secession can be cast. Some one must be held responsible for the attempted disruption of the nation; and the populace must continue to put that stigma on Davis. It is an interesting fact that Jefferson Davis was born in the state of Kentucky not many counties distant from the revered birthplace of Abraham Lincoln. Davis moved southward into the very heart of slave territory and became a wealthy planter in the state of Mississippi; while Lincoln moved northward into the pioneer regions of Indiana and Illinois and became the self made attorney and legislator and incomparable statesman.

It is significant to me that Jefferson Davis, was educated at West Point, that he shared in the military victories of the Mexican War and that he became Secretary of War. Indeed he had already found a high place in social life by marrying the daughter of General Taylor who afterward became President Taylor and that Davis himself was looked upon as a hopeful aspirant for the presidential office. No one questioned his loyalty any more than they questioned at that hour the loyalty of Lee; for men of the North were divided on the great issues of slavery and state rights though the North found no immediate occasion to call into line the men who held these doctrines or who sympathized with those who seriously made them a political creed.

The authoress is not a Southerner in sympathy. She has given us a great biography of a great man whom she admires but dislikes. She is fair in her recognition of many of the finer qualities of her subject and paints him worthily in his role as a humane slave-owner, who never permitted the lash to be used on his Mississippi plantation. She does, however,

emphasize what she regards as personal vanity, which is quite in contrast with the humility of Robert Lee. She thinks him far too prejudiced in his sympathies to permit him to make civil and military appointments based wholly on merit and not largely determined by personal favoritism. The very fact that the South had at that hour such a list of truly able men and that Jefferson Davis was the choice of the Southern Confederacy as their President, suggests something of the rank the man had won in the esteem of that unfortunate group of states. And yet Miss Cutting is not unjust in her estimate and leaves the character of Davis unsullied in his personal life and only unfortunate in his political and military efforts. We all know that if the South had been successful in her efforts at secession, the world would have been loud in their acclaim of Davis as an able statesman and a military commander of the first rank; whereas he is destined to remain as the brilliant oratorical exponent and leader of a cause that no longer interests the minds of men. The world is flooded today with the biographies of great men and women. The new conception of portrayal is that of the artist who paints much but suggests more. The author of Jefferson Davis has profited by a knowledge of this method. She does not attempt to restore Mr. Davis to the position that he held in the esteem of the nation when he ranked as one of the most able members of the Senate. Here she is wise. Moreover, she does present us a character that calls forth more than confidence; for he becomes a personage who not only claims our sympathy but also one whom we come to look back to with admiration and esteem. The author of the book has done an excellent piece of work.

### CENTENNIAL OF WESTERN FOREIGN MISSIONARY SOCIETY

A special feature of the Foreign Missions participation in the Presbyterian General Assembly in Pittsburgh, May 28-June 3, of particular local interest to the people of the Pittsburgh region, will be the Centennial of the Western Foreign Missionary Society. This society has had a close relationship to the Western Theological Seminary of Pittsburgh. The organization of this society is regarded as the greatest single contribution ever made by western Pennsylvania to the cause of Christ, as through it the Synod of Pittsburgh engrafted Foreign Missions into church work.

The Presbytery of Pittsburgh and the Board of Foreign Missions have been planning to make the Centennial an outstanding public event in relation to the assembly. It is hoped that there will be contributed a Centennial Memorial Offering of \$150,000 or more, raised in Pittsburgh and neighboring presbyteries. Of this amount it is suggested that one-half

be used to erect missionary apartments at Western Theological Seminary and that the other half be equally divided between the Presbyterian missionary interests in North India and Western Africa where the Foreign Missionary Society began its work. The amount for India is to be used in the erection of Centennial Memorial Church at Ludhiana where the first Presbyterian Foreign Mission station was established. This proposal is in response to a suggestion from the field itself. The Church in India pledges itself to raise 25 per cent of the cost of such a new building. The amount allotted to Africa is to be invested in life rather than in buildings, and will be used to send out four new missionaries to Africa, over and above what the board would be able to send, and to support them for seven years.

Thomas C. Pears, Jr., secretary of the Centennial Committee, has been tremendously active in perfecting preparations for this Centennial, and has prepared an historical sketch of the society which records the achievements of the society and its affiliations.

In connection with this Centennial it is to be observed that the year 1931 is a double anniversary, as 150 years ago there was organized old Redstone, the first presbytery west of the Allegheny Mountains, which has fostered the Presbytery of Pittsburgh into the largest presbytery in the world.

The climax of the Centennial celebration, every phase of which will constitute a thrilling exhibit and challenge, will be reached Wednesday morning, June 3, when the General Assembly will make the consideration of the Centennial the order of the day and will devote a large space of time, in connection with the period of the Board of Foreign Missions, to the discussion of the significance of the action of the Synod of Pittsburgh in the missionary history of the Presbyterian Church. High-water mark will undoubtedly be reached with the historical address to be delivered at that time by Dr. Robert E. Speer.

### THIRD WOMAN ELDER

The election of a third woman commissioner to the Presbyterian General Assembly at Pittsburgh, May 28-June 3, is reported at the office of the General Assembly, Philadelphia, from the Presbytery of Wooster. She is Miss Lena L. Jennings, R. F. D., Londonville, Ohio.

The two women commissioners previously reported are: Mrs. B. J. Silliman, Greenriver, Utah; Mrs. Helen B. Logsdon, East San Gabriel, California.

Never before have women sat as commissioners in this the highest judicatory of the denomination. The Presbyterian General Assembly at Cincinnati in 1930 removed the sex discrimination from the election of ruling elders, and several churches throughout the United States have since elected women as ruling elders. The General Assembly is made up of an equal number of ruling elders and ministers. The women commissioners will sit on a par with men with the same full voting and other rights in the participation of business.

## Views and Voices

### PREACHERS AND PACIFISM

Editor of the Banner:

I have conflicting emotions of amusement and dismay as I read the editorial "Preachers and Pacifism" in your issue of April 30. This editorial appears to be altogether out of step with the march of progressive comment that has appeared in the last few years in your esteemed paper.

You wonder how a preacher can take an absolute stand against "any future war" before he knows what that war is about. Has not the documentary revelation as to the causes of the World War taught us that we "who are but to do and die" are not permitted to know what the war is about until after it is over and the conscience smitten leaders rush into print with their "Now It Can Be Told," etc.

Your illustrations from the police force, burglary, etc., are irrelevant. War is a vicious system that has reduced itself to an absurdity. It is the suicide of civilization. It means as now conducted the indiscriminate slaughter of innocent men, women, children, viz. the Allied hunger blockade of Germany, the greatest single and wholly substantiated atrocity of the war. War is a matter of trend. Are Christian ministers to preach "common sense" and be the dumb camp followers of "big business" or are they to lead out into the paths of peace? How about an adventure with Jesus Christ?

Have you not heard of the multilateral treaty for the Outlawry of War, signed at Paris, August 27, 1928, in which the absolute pacifist position is expressly adopted as the basis for the new patriotism, Article 2 of The General Pact?

Your Soviet "bugaboo" makes me laugh. The Russian Soviets will not have to set up a new order here, for the high priests of the economy of greed will lose out unless they can show more creative social enterprise than they have thus far, millionaires and bread-lines being on the increase at the present time.

Willard C. Mellin.

It is a matter of personal judgment whether the "illustrations from the police force, burglary, etc., are irrelevant." A principle is the same whether applied to a small or a large instance, just as gravitation is the same whether holding in its grip a grain of sand or a star. Putting down a riot on the street with force is the same in principle as putting down a war which is an international riot. Yes, we have "heard of the multilateral treaty for the Outlawry of War, signed at Paris, August 27, 1928," but we have also heard of and read the letter by Ex-Secretary Kellogg which accompanied the treaty and is filed with it as a part of it to the effect that the treaty does not apply to "defensive war" and that such war is not only not condemned but is applauded by public opinion. How can it be said that in such a treaty "the absolute pacifist position is expressly adopted?" This "reservation" in the judgment of nearly all diplomats, robbed the treaty of its virtue, for every war is regarded and exploited as a defensive war by those that enter it on both sides or on any side.—Editor.

### DR. ELISHA P. SWIFT

Certainly all of your readers are in debt to Dr. Shelton for the admirable and true tribute to Rev. Elisha P. Swift, D.D., in last week's issue of The Presbyterian Banner. Dr. Swift's contribution to the cause of Christian religious education in "the western country" might have been enlarged upon, especially his connection with and contribution to Jefferson College. Less than a year after Mr. Swift became pastor of Second church Pittsburgh, he was elected to a position on the Board of Trustees of Jefferson College and he continued to serve on the Board until August 1852. That the years of Dr. Swift's connection with Jefferson were most glorious ones is attested by the fact that during that period there were eleven hundred and twenty graduates, of whom six hundred and twenty-nine became ministers of the Gospel and twenty-four—a large number for that day—gave themselves to the foreign missionary work. We may rest assured that Elisha P. Swift had much to do with this great record, of which any college in the land might well be proud. That he was a trustee indeed as well as in name we have ample evidence. He visited the great little college frequently and had happy fellowship with his friend, Matthew Brown, in the blessed revivals which characterized his administration. Dr. Swift preached frequently in "Providence Hall," the chapel of Jefferson College sacred as the spiritual birthplace of many a great Christian soul, and he doubtless joined the president of the college in his earnest prayers that God would raise up from among the student body men for the mission field. Lowrie and Reed of the class of 1829 were among those whom God called to the great work of Foreign Missions, partially we may be sure through the instrumentality of this consecrated young man who brought the thrill and fervor of the Williams College "haystack prayer meeting" to the campus of the first college west of the mountains. May God grant that men of his spirit may be found and used today in our Christian institutions.

Henry A. Riddle, Jr.

### PROGRESS IN CHURCH UNIONS

"When will the Methodist and Presbyterian churches unite?" is a question persistently asked since the Methodist General Conference at Kansas City in May, 1928, voted "for early organic union" with the Presbyterian Church in the U. S. A., "without reservation or condition."

The Presbyterian answer to the question is contained in the official report of the Department of Church Co-operation and Union, published in the official Blue Book of the Presbyterian Church in the U. S. A., to be presented to the General Assembly of that communion at Pittsburgh, Pa., May 28-June 3, by the department's chairman, Rev. Dr. J. Ross Stevenson, of Princeton, New Jersey. His report is one of conference and progress, with a further Methodist-Presbyterian conference set for Thursday, July 9, 1931, in Philadelphia, Pa.

The latest phase of proposed union of the Presbyterian branches into one fam-

ily is shown by the department's report in the Blue Book to be a recommendation to all the supreme judicatories concerned, including the General Assembly at Pittsburgh May 28-June 3, that these supreme judicatories "authorize and require their committees on organic union to arrange for a conference sufficiently prolonged to draft a basis of organic union complete in all its details to be presented to the supreme judicatories in 1932."

The churches concerned in this report are: Presbyterian Church in the U. S. ("Southern"); United Presbyterian Church of North America, Synod of the Reformed Church in America, Synod of the Reformed Church in the U. S., Presbyterian Church in the U. S. A. (National).

### A MOTHER'S DAY MEDITATION

By Herbert Hezlep, D.D.

To some of us she is only a gossamer of memory, attested by a family record in the ageless Book and marked with a pressed flower whose bloom and fragrance have flown. But many of us in the noon and afternoon of life are still privileged to see the winsome beauty of her face, to hear the quiet benedictions of her speech and to feel the rich bounty of her love.

Like the sanctuary lamp in a great cathedral, the light of her loyalty remains a constant flame. Like twin shepherds of the flock, her goodness and mercy ever follow the fortunes of her children. Like the locksmith she fashions the keys that unlock the treasures of the soul, and reveals to her sons and daughters the golden gospel, the frankincense of kindly faith and the myrrh of enduring memories.

May the Lord bless and keep our mothers, the sculptors who chisel the characters of the children. May His face shine upon the artists of the race whose ministries color the character of every community. May the grace of the Lord and His abiding peace be with our mothers whose music in lullaby and litany reveals to all "the hidden soul of harmony."

### "A Partnership With God"

A partnership with God is Motherhood, What strength, what purity, what self-control;

What love, what wisdom shall belong to her—

Who helps God fashion an immortal soul.

Mothers let your prayers rise like a fountain night and day. No prayers truly offered from your heart will come a weeping home. Your girl may wander, your boy utterly fall, but the prayers of a faithful, godly mother will follow them the whole world through and before the end turn them in faith to the Saviour. Yes—

No painter's brush, nor poet's pen

In justice to her fame,

Has ever reached half high enough

To write a mother's name.

**IF YOU** Have a camp or cottage to rent for the summer  
Want summer boarders  
Have summer property to sell  
Have an apartment to rent  
Want to exchange pulpits  
a Classified Ad in The Banner. 3c a word.

**TRY**

In the fine article in this issue by Dr. George W. Shelton on Elisha P. Swift we have an account of the founder of the Western Foreign Missionary Society by the Synod of Pitts-

burgh, which was the beginning of our Board of Foreign Missions, the same Synod a few years previously having founded the Western Home Missionary Society which in time became our Board of Home Missions. Thus these two boards started right here in Pittsburgh and we have a right to remember and cherish this fact. Dr. Shelton quotes a passage from Dr. Swift's "Memories of Childhood and Youth," in which Dr. Swift gives an account of his attending church as a child that shows the value of such early training. "From the services in which I joined as a child I have taken with me into life a feeling for what is solemn, and a need for quiet and self-recollection, without which I cannot realize the meaning of my life. I cannot, therefore, support the opinion of those who would not let children take part in grown-up people's services till they to some extent understand them. The important thing is not that they shall understand, but that they shall feel something of what is serious and solemn. The fact that the child sees his elders full of devotion, and has to feel something of their devotion himself—that is what gives the service its meaning for him." Dr. Shelton wisely adds the comment, "I wonder if American parents do not need to hear this message?" We are robbing our children of something when we take them out of the church service. The influence of its worship falls upon them and unconsciously sinks into their spirits and becomes an imperishable part of their disposition and character. The "imponderables" of our church worship often enter more deeply and are more lasting than the understandables and these may be to our children as dew upon the grass. We would rather have children in the main service steeped in its devotion which they can only partly understand than off by themselves in a "children's church" where this very element of reverence may be painfully lacking.

### *Bible Questions. LXXXIV. What Profit Hath Man Of All His Labor?*

The question breathes a spirit of sad weariness. The preacher in Ecclesiastes exclaims, "Vanity of vanities, all is vanity," and thus opens his "symphony of pessimism." Some 40 times in the course of his preachment he utters this plaint. He had run the round of human labor in public affairs and private pleasures and his feeling was that there was no profit in it all and all was delusion and vanity. The golden hopes of his youth had turned to bitter ashes. This experience is old as humanity and is voiced in all literature. It repeats itself in our modern life amidst all our brilliant achievements and pageantry and pomp. Nowhere perhaps is it more prevalent and pessimistic than among the wealthy and even the wise, the men that are managing our great affairs and the scholars that sit in our university chairs. In their off hours when they are not absorbed in the pressure and excitement of business they let escape this very lament, What profit in it all, what am I getting out of this that makes it worthwhile? And the men of wisdom that walk the heights of science and literature are not saved by their wisdom from such pessimism, judging by their conscious or unconscious admissions in their books and lectures. The cause for this pessimism is usually not far away. It grows out of the sceptical view of life and the world that is so pervasive in our day. We have been celebrating Easter, but there is no concealing the doubt or agnosticism or open denial of immortality among our literati. God also has faded into a shade or guess or obsolete myth in many minds. The tide on the shore of religious faith that Matthew Arnold lamented as going out in his day as he listened to "its melancholy, long, withdrawing roar," has gone farther in ours and is leaving a barren and forbidding beach. This failure of faith is only bringing forth its proper fruits in the growing pessimism that exclaims, What profit in all our life and world? None from this point of view. When the earth loses its spiritual value and hope and remains only a globe of rock or ball of mud, it is no longer worthwhile or intellectually and morally respectable or tolerable. One may live and even rejoice in it while the blood

of youth flushes all channels with its rosy tide and sparkles with pleasure and hope, but this ends in a sense of illusion and delusion that troubles the unseeing sky and unresponsive air with its bitter cries. The only cure for this disease of the spirit is faith in a living God and the eternal values of life. The preacher himself came to this conclusion: "This is the end of the matter: all hath been heard; Fear God, and keep his commandments; for this is the whole duty of man." We shall not improve on that philosophy.

### *Rockne*

For the first time the death of an athlete and director of athletics has occasioned national sorrow and called forth such expressions of appreciation and sympathy as are usual only in the case of men eminent in conspicuous walks of life. The sudden death of this famous athletic director added to the sense of tragedy and loss in his going, but in the man himself was a solid worth and sum of achievement that made him worthy of such appreciation. Not only men in his field of sport but presidents of universities and the president of the United States hastened to express their sense of his worth and of their loss. He rose from humble parentage and circumstances to the top of his calling which he exalted to the rank of a profession and was honored as any member of the faculty. His standing and success were due to virtues that are fundamental in any calling, honesty, sincerity, unflinching fairness and even religious faith. In a business that is peculiarly subject to unworthy means and motives, he kept his record and teaching and example clean of all unsportsmanlike or dishonest and unfair methods and held his men to the highest ideals. His personality was his mastery of his men by which he could take raw youth off the farms and mold them into an athletic machine controlled by intelligence that could sweep before them by his inspiring presence and guiding generalship every team they met from coast to coast. It is well that his death was an occasion of national mourning, and may his spirit and example pervade the athletic teams and fields of all our colleges and universities.

### *The Capacity of Sitting Still*

Some one has said that the trouble with many men is that they lack the capacity of sitting still. They are restless, nervous, fidgety, and must always be running around, seeking excitement, craving a new thrill, whipping their nerves up with some kind of jazz, but not knowing how to sit still and gather ripened wisdom for action. In a recent account of Dr. Francis L. Patton we read, "Dr. Patton would sit for hours in his study grasping a cologne scented handkerchief in his thin hands. Occasionally he would lay down the handkerchief, take up a pen, and make a few calligraphic scratches on a sheet of paper." He had the capacity of sitting still. And what came of it? When he preached the students packed Marquand chapel. "He ordinarily began a discourse with his handkerchief clutched tight in his right hand. Back of every spoken word seemed to lie a vibrant intellectual vitality which carried the words of the speaker in high-pitched, sonorous tones to his remotest hearers." We hesitate to report this about Patton's handkerchief for fear we shall presently see some preacher rise with his handkerchief in his hand. But no such tricks will enable a man to preach like Patton. However, every preacher can learn to sit still and think and this will certainly make him a better preacher. Too many preachers are trying to say something without first getting something to say. Sitting still will help him do this. However, there is no virtue in mere sitting. Some sit and think and some just sit.

### *From Vision To Victory*

From every mount of revelation or transfiguration where we see heavenly visions and catch rare inspiration we should come down into the burdened and weary world, furnished and strengthened for better service.

# Rev. Elisha P. Swift, A.M., D.D.,

Founder of the Board of Foreign Missions of the Presbyterian Church

By Geo. W. Shelton, D.D., Second Presbyterian Church, Pittsburgh

**W**HEN the General Assembly of the Presbyterian Church meets in Pittsburgh in May to celebrate the One Hundredth Anniversary of the founding of its great Board of Foreign Missions, interest will center in the man who founded it, Rev. Elisha P. Swift, D.D., then pastor of Second Presbyterian Church, Pittsburgh, in which building the organization occurred.

### Of Congregational Origin

Dr. Swift was not of Presbyterian, but of Congregational extraction and heritage. He belonged to a New England family, and was born into an environment of religion and culture, but not opulence. His father, the Rev. Seth Swift, was pastor of the Congregational Church at Williamstown, Mass., the seat of Williams College, where Elisha was born, August 12, 1792. The father died when the son was only 14 years of age, leaving the boy a hard struggle to get through college. By sacrifice and perseverance, however, Elisha was graduated from Williams College. He united with the Congregational Church at Stockbridge, Mass, when 21 years of age, and having early in life determined to become a minister and a missionary, he entered Princeton Seminary, from which he was graduated, and to which he was ever loyally devoted.

With the purpose of going early as a missionary, he was ordained a Congregational minister in the old historic Park Street church, Boston, Sept. 3, 1817. Why was he thwarted in his great purpose to go as a missionary? The old and ever new reason, from a human point of view: there was no money to send him; and from a Providential point of view, God had even a larger work for the zealous young preacher to accomplish for missions than he could do by going as a missionary. All are called for missions but all need not be sent. With the hope of going later, Swift was employed for a time by the American board to solicit funds. To raise money never seemed to be to his special liking, although the records show he was most generous in his own giving.

### Called to Pittsburgh

After about a year he became stated supply of the Presbyterian Church at Dover, Delaware, from which after a year's service he was called to become pastor of the Second Presbyterian church, Pittsburgh, being installed in the autumn of 1819. He served with the greatest acceptability and success for fourteen years, until 1833.

Dr. Swift never lost his interest in Missions. He lived, moved, and had his being in and for missions. His thwarted purpose did not discourage or embitter him. His unspent zeal had to find an outlet. The fire was burning in his own soul. It soon enkindled other souls. He found himself in the proper environment. When the Synod of Pittsburgh was organized, September 29, 1802, composed of the Presbyteries of Redstone, Ohio and Erie, its first resolution read: "The Synod of Pittsburgh should be styled the Western Missionary Society." Thus was started in Pittsburgh the Board of Home Missions of the Presbyterian Church, the General Assembly taking over its work and organization in 1827. In its work Dr. Swift was active from his coming to Pittsburgh.

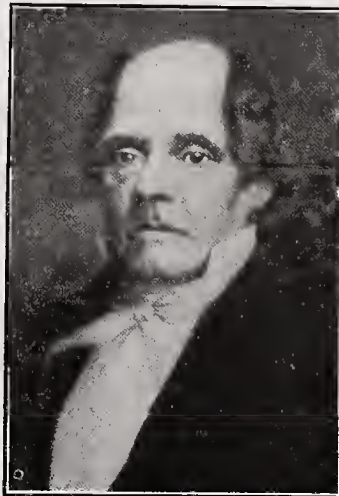
### His Missionary Fervor

Whence his missionary fervor? The Hay-stack prayer meeting held at Williamstown in 1806, in which the modern mission-

ary movement in America had its beginning, is the answer, in part at least. Swift was then fourteen years of age, a son of the Congregational manse at Williamstown. In 1810 in the Congregational Church he saw the organization of the American Board of Commissioners for Foreign Missions as a result of the Haystack revival, heard the appeals for missionaries and for missionary funds, and saw the zealous, consecrated young men leaving for foreign fields. Moved by all this, he offered himself as a missionary, and then went forward with his preparation by college and seminary training.

Since 1825 all the Foreign Missionary work done by the Presbyterian Church had been through the American Board. He held that Board in great reverence, but was not in accord with all its workings. He felt that the Presbyterian Church should have its own Foreign Board, as it had its Home Board. He thought of the whole church as a missionary society, and longed to see the church of his adoption take its place as such. He felt strongly that the mission of the Presbyterian Church was missions. Hear Dr. Swift himself in one of the eloquent pleas for which he is noted: "On what appointment

do pastors and elders sit in the house of God and hold the keys of the Kingdom of Heaven, but that which commissions them to go and disciple all nations?" After consulting with his old friends, his professors at Princeton, Dr. Archibald Alexander and Samuel Miller, Dr. Swift proceeded with his plans for the founding of the Western Foreign Missionary Society. The matter came before the Synod of Pittsburgh, meeting in Second Presbyterian church, then on Diamond Alley, in the village of Pittsburgh, in the autumn of 1831. On Monday forenoon, October 24, one of the last acts of the Synod, which had been in session several days, was the formal adoption of the preamble, resolutions and constitution—proposed by a committee of which Dr. Swift was chairman—for a Missionary Society under the direction of the Synod of Pittsburgh to be known as the Western Foreign Missionary Society.



Rev. Elisha P. Swift, D.D., Pastor 1819-1833, Second Presbyterian Church, Pittsburgh

### A Founder of Western Missionary Society

Dr. Swift, along with a number of outstanding ministers—Dr. Francis H. Herron, of First church, as chairman, among them—and prominent laymen of the Synod, became a member of its Board of Directors. He was chosen as its secretary, serving for two years, with little or no compensation, while yet pastor of Second church. On February 18, 1833, Second church reluctantly released its "greatly beloved pastor" that he might accept a call to give all his time to the growing work of the Western Foreign Missionary Society. The church under his care had developed in every way. It now had 351 members. Dr. Swift's strong preaching had drawn many of the leading families of the community into its membership. In his last year he had received a large number of members, and had baptized forty-two children. One of the resolutions of the congregation upon his retirement from the pastorate reads: "Nothing but the welfare of the Church (denomination), the will of Providence and the good of our beloved pastor could make us willing to submit to such a painful separation."

For two years Dr. Swift traveled throughout the Synod, pleading with all the power of his eloquence and winsome personality the cause dearest to his big, warm, generous soul.



His salary of one thousand dollars a year, the same as it had been at Second church, was paid by his devoted friend, Hon. Walter Lowrie, that there might be no possible cause for suspicion of self-interest by those who were not believers in the great enterprise of the Society. These were the days that tried the souls of men. Missionaries were called for. Only the best were accepted. Princeton, Dr. Swift's old Seminary, sent two: Pinney and Barr. Western, the Seminary in which Dr. Swift was one of the first two teachers, sent two of his own students: John C. Lowrie and William Reed. Most of the early missionaries died on their way to the field or soon after arriving at their stations. Dr. Swift's faith never wavered, his courage never faltered, his zeal never abated. Our present Board could send forth no literature that would stir the church more deeply than the reprint of many numbers of the Foreign Missionary Chronicle of those days, a monthly magazine "Edited Chiefly by E. P. Swift, Cor. Secy."

In the second year of the new Society's existence it raised \$17,000.00 and its work progressed steadily, but its secretary soon tired of travel, and with a deep longing for home, pulpit and library, he accepted the call of the First Presbyterian church in Allegheny to become its pastor, his old church having called Dr. Blythe. He was installed October 9, 1835, Dr. David H. Riddle preaching the sermon. He was then forty-three years of age. He remained at the head of that church more than twenty-nine years. It was only after deep heart-searching and much prayer that he relinquished his place as secretary. He says in his letter of resignation: "I have used all practicable means to ascertain the mind and will of Christ." He would not retire until the Trustees had secured his successor. No doubt his was the predominating influence in the choice of his friend, Hon. Walter Lowrie, a former United States Senator, whose record as secretary is notable. Swift, the Lowries, Speer! Of course there have been other workers, but there is not one of them but would yield all reverence and honor to the four, who, being guided of God, have so wisely guided the great cause of the church through the one hundred years of notable achievement.

#### A Great Missionary Pastor

Dr. Swift now became a great missionary pastor. He observed throughout his ministry the monthly concert of prayer, held the first Monday evening of each month. He secured a good attendance by preparing carefully for the meetings. One wonders if the concert of prayer might not be revived with much profit. He kept his people informed about the progress of missions in all the world, and taught them carefully. He gave generously to missions and taught all his family to do so, as may be seen in the early reports of the Society.

The Western Foreign Missionary Society, with all its organizations and assets, was taken over, "lock, stock and barrel," (as Rev. Thos. C. Pears, puts it in his highly valuable booklet on the History of the Western Foreign Missionary Society) by the General Assembly of the Presbyterian Church in 1837. Mr. Lowrie continued Secretary of the Board, serving for thirty-three years. All this was most pleasing to Dr. Swift. It was in fact what he longed for: the whole church organized for missions. "The Synod of Pittsburgh was gratified. They had been instrumental in establishing the Foreign Missionary enterprise of the Presbyterian Church. Far more important to them, they had been instrumental in establishing the principle for all time, that the work of Foreign Missions is the work of the Church. The Western Foreign Missionary Society became perpetuated, merging its existence in the Board of the Church. It died, and behold, it live!" to quote again Mr. Pears, to whom the whole church is greatly indebted, as he has made a painstaking and scholarly research of the original records touching the history of missions in the Presbyterian Church.

#### Friends At His Funeral

At the funeral of Dr. Swift, Dr. S. J. Wilson said: "He had no desire to have his name trumpeted through the world, yet

the church to which he belonged will always cherish his name as the founder of her Board of Foreign Missions." Dr. Howard, a notable successor of Dr. Swift at Second church, pastor twenty-seven years, said: "This great and good man may be regarded as the founder of the Presbyterian Board of Foreign Missions." Dr. Beatty of the Shadyside Church wrote: "I consider Rev. Elisha P. Swift, D.D., to have been really the father and founder of our Presbyterian Missionary work." Dr. Speer, speaking of Dr. Swift, said recently in an address: "It was he who conceived the idea of a new Society, secured its organization by the Synod, wrote its preamble, and became its flaming prophet among the churches. He was one of the humblest and most self-forgetful of men, desirous of no praise, with a keenness of discernment of fundamental principles. He knew no fear of men or of difficulties. It was said of him that at the mention of foreign missions he was as a war-horse catching the sound of battle. Those who heard him remembered ever after his great eye, aglow with the fire of genius, his heart heaving with emotion, and his majestic form raised to its full height, as he preached the gospel or proclaimed the glorious character of the church."

Dr. Swift was a many-sided man. He was deeply concerned in the education of young men for the Christian ministry, and was one of the founders of the Western Theological Seminary in 1827. He was a member of its first Board of Trustees, and one of its two teachers the first year of its existence. In his church every year he took a generous offering for the Seminary he loved so well. The building at the Seminary containing the Chapel and the Library is named Swift Hall. A bronze memorial tablet in Dr. Swift's honor has been placed in the vestibule.

It would profit all of us to know the man better, apart from his great works. "But thou, O man of God," may well be written of him. "One of the noblest spirits God ever gave to our church," says Dr. Speer. Fortunately we have a fine sketch of him in a history of the First Presbyterian church of Allegheny, written by his son and successor there, Rev. Elliott Swift.

#### A Great Preacher

He was a good pastor, but not a great visitor of his people. He was too busy preaching and praying, and writing carefully with his pen his sermons and lectures, to call much, save upon the sick and sorrowing, to whom out of a great sympathetic heart he brought comfort and peace. He preached Tuesday evenings and Saturday afternoons preceding his communion services, which were most solemn and effective. A great part of his congregation attended those meetings. He preached without notes. Beginning quietly and selecting carefully the choicest of words and phrases, he moved to a great climax of eloquence and power. "He had a majestic and commanding appearance." His prayers were mightier than his sermons. "They had fervor, eloquence of style and comprehensiveness." Those who heard him preach might forget his sermons, but none who heard him pray ever forgot his prayers. This reminds me that a woman in Londonderry, Ireland, told me that she heard Dr. Parker at City Temple, London, one Sunday evening many years ago, and then she repeated to me his prayer. The secret of public prayer is private prayer. I quote carefully Rev. Elliott Swift's account of his father's prayer-life: "For several years he had four seasons of secret prayer which he sacredly observed each day. Besides at early morn and late at night he observed a season at eleven o'clock in the morning and four in the afternoon. For the four o'clock prayer he retired to an apartment in the garret. There on the table was a blank book in which were entered the days of every month in the year and opposite to each day was a space to be filled in at every visit with some brief record, as, "Here today." If he missed a day the blank space was intended to witness against him. Often on Sabbath evenings he would spend long periods in his study praying audibly for his people." The American Board, and certainly the inspiration for the

Board of Foreign Missions, came from the Hay-stack Prayer Meeting. "And when they had fasted and prayed and laid their hands on them, they sent them away." The Kingdom of God tarries today for want of prayer.

#### His Last Sermon

Dr. Swift preached his last sermon on September 18, 1864, from II Samuel 7:19. At the hour of noon, April 3, 1865, while sitting in his chair at his home, his spirit passed on to God.

He and his wife, who survived him six years, with their little family close beside them, are at rest in Allegheny Cemetery, section 21, lot 42. It is a lovely spot with Stephen Foster near by. This might well be a shrine for Presbyterians. We shall let his clarion call for missions be our watchword for the future as he cries from behind the curtain: "Onward, brethren, onward, with the work of the Lord!"

# The Romance of Albert Schweitzer

## A Missionary Radio Talk

By Stanley Armstrong Hunter, D.D.

**T**WO thousand years ago a great Roman declared that something wonderful is always coming out of Africa. The modern marvel that comes out of Africa is the story of a missionary, Albert Schweitzer, from Alsace, at work in a hospital at Lambarene on the Ogowe river. Prof. John Dickenson, registrar of the College of Puget Sound, Tacoma, has written a fascinating book, "Albert Schweitzer." (Abingdon Press.) The Ogowe river is one of the lowest in Africa, flowing a little south of the equator for 750 miles and emptying into the Atlantic north of the mouth of the Congo. The Bantu people live on its banks. Gorillas and chimpanzees are found in the vicinity.

#### Exponent of Bach

It comes as a great surprise to many people to be told that the ablest exponent of the music of the great German composer Bach is this medical missionary on the edge of the primeval forest in Africa. He supports his hospital there by his organ recitals in European capitals when home on furlough. The hospital is "international and un-denominational" although he is a Lutheran. Tall, handsome, powerfully built, speaking French as readily as German, he is a man of rare personality. He has just passed his fifty-sixth birthday. Strength and gentleness, intellectual freedom and evangelical zeal are found combined in him. He has not only won recognition in the field of music but his books on theology have made him a world figure.

Did his scholarly pursuits appear to be futile? His active creative personality evidently sought a wider field for demonstrating his Christian spirit of service than the making of books. "From the past, then, from facts, and from doctrines, Schweitzer turned to the living present spirit of Christ at work in the world. The records about Jesus were closed for the opening of association with him in a service of the natives of Africa. This was not abandonment of the study of Jesus, but the culminating stage of an apprehension of his spirit."

#### Buried Himself in African Forest

So at the age of 30, after achieving fame as a writer and musician, he turned his back upon worldly success. He decided to take a medical course in preparation for missionary service in Africa. Some of his friends thought that he buried himself on the Ogowe river at Lambarene but he would tell you that he really found himself. His books "On the Edge of the Primeval Forest" and "Letters from Lambarene" reveal his happiness in serving earth's most needy children.

The Paris Bach Society presented him with an organ shipped in a metal case to protect it from the termites. The hour after lunch each day and every Sunday afternoon he gives to playing this organ. After the day's work is over he relaxes by preparing some of Bach's unfamiliar pieces for publication. In the quiet of the forest he can catch the composer's mood better than in the noise of the European cities. "Here too," he says, "I feel the blessing of working 'far from the madding crowd,' for there are many of J. S. Bach's organ pieces into the meaning of which I can now enter with greater ease and deeper ap-

preciation than ever before." He plays on several musical instruments creditably but is a master of the organ. Wearing with ministering to the sick, music heals his soul. "Mental work one must have if one is to keep oneself in moral health in Africa; hence the man of culture, though it may seem a strange thing to say, can stand life in the forest better than the uneducated man, because he has a means of recreation of which the other knows nothing." I recall a remark in this connection of the late Dr. Robert Mackenzie in his own home one evening as he talked of his missionary daughter in Africa. "When evening comes," said he, "her books open for her a door into another world."

#### Home Training

His father was an Evangelical minister. On the first Sunday of each month, the afternoon church service was devoted to accounts of the life and work of missionaries. "In the home were the influences of culture and of religion. In both the mother's and the father's line there was musical talent, joined in the former with clerical traditions and leanings and in the latter with school-masterly pursuits."

The figure of a Negro by the famous sculptor Bartholdi on the statue of Admiral Bruat at Colmar influenced him as a lad. To the youthful Albert, the "expression of thoughtful sadness spoke of the misery of the Dark Continent." To the alleviating of that misery he later devoted his life.

#### Love and Reverence

As a school boy he learned to love nature and reverence life. He chose to walk alone to school at Munster as a boy of nine to "enjoy the beauties of nature in its seasonal changes." Today he will not willingly injure a shrub, a flower or even a leaf, nor will he destroy any living creature unless necessary. He lives in sympathy with all of life as did John Burroughs. Force of life appeared to him as a forever inexplicable element, we are told. His reverence for all life is remarkable.

#### Love for Music

He had a love for music from his earliest years. Concerning his devotion to the organ, his own words may be quoted: "It was born in me. My mother's father, Pastor Schillinger, of Muhlbach, had been deeply interested in organs and organ-building. He is said to have been a very fine improvisator. My father too possessed this gift. When a child I listened to him for hours together as he sat, in the dusk, at the old square piano, which he had inherited from Grandfather Schillinger, and gave rein to his imagination."

As a youth, organ playing appealed to him as a medium for thought and feeling, providing a "creative form of spiritual expression." "To him, musical compositions were not things to be reproduced mechanically, but to be understood and re-expressed with personal independence," says Register.

In the church at Gunsbach he was permitted to use the organ, because of the organist's interest and even at the early age of nine he could act as substitute for services.

Music had a profound influence upon him in his youth. He testifies that "when the vocal duet, 'In the mill by the stream

of a vestigial organ and prophets venture to predict that before the end of the century it will have no more cultural value than astrology." Of course this professor of "biology" came from Harvard, but as he also threw upon the scrapheap metaphysics, logic and ethics it need cause no great alarm and evidently he has buried his own logic in the same heap. He appears to be a mechanist gone mad. Arthur H. Compton, Presbyterian Nobel Prize winner, said "the work of the next generation of physicists probably would be devoted to attempting to determine the nature of the inner core of the atom. We have broken down the outer defense of it and have found something of the atmosphere, but have done little toward storming the inner citadel." Another physicist questioned whether men would ever learn much more about the atom. One reason is the difference in size between the atom and the sensory organs with which we have to make our observations." "Ethics," said one speaker, "is torn between the conservative old moralists, who hold fast to supernatural sanctions, and a youthful faction insisting that moral codes shall be based on life and not life on moral codes." It is both ways, Dear Brother Philosopher, both ways. Well, we are still living in a growing world and it is interesting to see it grow. In the meantime and all the time the foundations of faith stand sure.

### *Meeting of the Editorial Council of the Religious Press*

This council met in Washington City last week and the editors of our leading religious papers were present. The program ran through the usual topics and problems of the religious paper and a way out of some of the present difficulties was sought. The main problem at present is the economic depression with its effect on circulation and all the papers were found to be in the same boat. Yet courage and good cheer prevailed and there was no fear that the religious paper has had its day; rather it was believed that it is now more needed than ever as one means of promoting religious work and meeting current forms of infidelity. Good stories were told of experiences in the editorial offices. One editor said that he asked one of his subscribers if he read the joke column in his paper and he answered, "O yes, Doctor, I read your editorials every week." Another editor asked where the other editors put things in the paper they wished to hide, for he said he often had something he felt it necessary put in the paper and yet he didn't want anybody to see it. "Put it in among your editorials," was the answer he received. The council went in a body to call on President Hoover and were received by him on the lawn where the inevitable picture of the President with his guests was taken. The chairman of the council expressed to him the gratification of the editors in meeting him and assured him they had his support in child welfare, peace and prohibition. The President's answer was highly satisfactory to the editors, but it is the unwritten law that the President's remarks on such occasions are not to be quoted. The President seemed modest almost to the point of shyness and we came away feeling that he appreciated us and had added to our sense of self-importance, which is one virtue in a President as he no doubt sends most of his callers away with the same comfortable feeling. Washington was in the first bud and blossoming of the spring and was just blooming into beauty, and as Congress was not in session it was a quiet and restful place to be and breathed peace upon the soul.

### *Curbstone Philosophy*

Going over to New York the next day we were standing at the corner of Fifth Avenue and Twenty-first Street admiring the great Empire Building with its 86 stories rising 1,284 feet above the pavement and surmounted with a glittering silver ball, housing 25,000 people and waiting to be opened with great ceremonies the next day, when a voice began addressing us with great volubility and looking down we saw a dilapidated

individual who was explaining to us what is the matter with the world. He laid the blame for everything on the automobiles, saying that whenever anybody gets a thousand dollars he buys an automobile and begins to burn gasoline on the street and that if all the automobiles were burnt everything else would come right. He further said that the railroads buy the crops from the farmers and keep them from the people and then the farmers come into the city and soon there will be no farmers. Finally all the money goes down into Wall Street and is there lost in that vast canyon. He kept saying, "You understand?" and we nodded assent and led him on to more philosophical garrulity. "What are you doing?" we asked and he said he peddled, that he could start in the morning with eight cents and buy pencils and pins and in the evening he would have ten or fifteen dollars. "But you are not peddling now?" we asked. "No," he said, "I am now on the headline down in the bowery." We supposed he was leading up to the inevitable hold-up for a dime or a quarter, but he omitted this ceremony and started off, not knowing how near he was to a blessing we were ready to give. No expert economist or banker could be as sure of his diagnosis of the economic depression and disjointed social order as he was and he left us with the comfortable feeling that he had explained the matter and set one individual right. We let him go with this feeling and it comforted us to find one satisfied soul in New York and we would not have disabused his mind for anything.

### *"Present Prostration in Business"*

This caption to one passage in Dr. Swift's sermon in this issue strikes another modern note in it and shows how history is repeating itself in our day. He speaks of it as an occasion "which cannot recur again in the course of your lives, and will probably be had in long remembrance by those who follow you." It must have been a bad "prostration in business" that they experienced, but the country has passed through several since and probably the present depression is more serious than that of 90 years ago. However the world and the church and the Western Theological Seminary which was specially in Dr. Swift's mind have survived and will survive the present depression. It is said by the experts that a process of reconditioning is now going on preparing the way for more solid prosperity resting on sounder foundations. At any rate as we read this sermon we realize that there is nothing new under the sun and the thing that is now hath been.

### *Mother's Day*

Falls on next Sunday and it is well to give it thought. Mother love is an instinct much older and deeper than our human kind running far back through the animal creation and exhibiting it in most beautiful forms in countless instances. It is the main social bond of the family in which the mother counts for far more than the father, giving more of her life to the child and more closely training and molding it in her own likeness. The hearts of mother and child are woven inextricably into unity and love and this relation usually outlasts in any other in the family. It is so vital to the existence of the home and to the deepest shaping of its inmates into worthy character that the social organism goes up or down with the tenderness and faithfulness with which this bond is maintained. With most sons and daughters in our Christian homes it is a memory and enduring fact and force that outlasts the years long after she is gone and her face remains in our sky as a beautiful and blessed image and treasure. It is after she is gone, unhappily, that we too often realize her worth when it is too late to repay her for all her labors and sacrifice in our behalf. One red rose now in her hand is worth more than heaps of flowers smothering her in her casket. Now is the time as she lingers amongst us to gladden her heart as we pour around her the sunshine of our appreciation and love.

# Semi-Centennial Retrospect

Introduction by **Dr. James A. Kelso**

The introduction is developed leisurely before the preacher takes up his theme proper, which is treated under seven distinct headings. It is a massive production, in the classical diction of that age, and must have required at least an hour and a half for its delivery. After reprinting a couple of paragraphs from the introduction, we pass on to the fourth point, in which Dr. Swift reviews the progress of the Gospel in the world during the half century immediately preceding. Omitting his fifth heading, we resume the sermon with the sixth point, which deals with the enlargement of the Kingdom of Christ on earth. On the completion of this topic, the preacher deals with the Old School and New School division at considerable length in the spirit of charity and good will, and closes with an appeal for the child of his brain and heart, the Western Theological Seminary.

"For consider how great things He hath done for you." 1st Samuel 12:24.

These words occur in the address of Samuel, the prophet, to a great assembly of Israel. They had requested and obtained permission to change the theocracy into a monarchy; and Samuel considered the application as an evidence that they had become weary of the government of God, and desired to comply with the customs of the less favored nations around them; he therefore invited them to take a retrospect of departed years and centuries, and "to consider how great things the Lord had done for them." The instruction afforded to us is that it may, on suitable occasions, prove useful, instructive and edifying to review certain periods and portions of time in the history of communities and churches, as they may unfold the mercy and goodness of God to men.

The General Assembly of our church has expressed the wish that all of the congregations throughout its bounds should commemorate the fiftieth anniversary since the meeting of the first General Assembly. It will not be incompatible with their design, and it may be profitable for us to contemplate, in a general way, the track of divine providence, and the progress of the kingdom of Christ during the period comprehended in the half century now mentioned. Such a course of reflections will naturally lead us, after a series of more general particulars, to notice the leading events in the history of our own church, and that particular object for which, agreeably to the appointment of Synod, our contributions are now to be made.

But I observe, in the fourth place, that this half century is one whose review should especially awaken our thanksgivings to God, as in his mercy it has given rise to some of the most important measures for the dissemination of the gospel, and the conversion of the world.

## Fifty Years Ago

It seems scarcely possible to us that 50 years ago there was nothing but a small association in Britain for the supply of the navy and the shipping with the word of God. By denominations and small societies something had been done in both countries; but the religious community had not awoken to discover that even in London, the metropolis of the British empire itself, one-half the population were without the Bible; that in Iceland, for example, there were but 50 copies of the Scriptures to 50,000 people, in Russia the case was still worse; while in other parts of the empire and on the continent the destitution was equally great. Nor had the inquiry been made in this country, how large a proportion of the people of this young republic were living without God's word in their houses,

A Sermon Preached in  
THE FIRST PRESBYTERIAN CHURCH  
Allegheny, Pa.

On the Eighth Day of December, 1839  
Being the Day appointed to be observed as  
the Fiftieth Anniversary

Since the Meeting of the First General  
Assembly of the Presbyterian Church  
in the United States,

By E. P. SWIFT, D.D.  
Pastor of Said Church

—1839—

at a time when it was predicted that the Scriptures would soon cease to be sold even in its capital? But the time had come when the attention of all good men was to be aroused; and though the course of Bible distribution and translation has taken its rise within these 50 years, we may contemplate with profound gratitude to God its wonderful progress. There now remains not upon the face of the earth a written language into which it has not been translated, and the number of copies of His own inspired word

which Jehovah's eye this day sees reposing in the dwellings of men has been an hundred fold increased. Now in England and the United States alone, upwards of \$580,000 is annually expended for the circulation of God's word. Invention, also, has introduced into the art of printing, in its various departments, such astonishing improvements as greatly to accelerate this work, as well as that of tracts and small and choice books for gratuitous distribution, another and extensive form of religious improvement which has grown up in the same period.

With the exception of the Moravian brethren, who began their self-denied labors as early as 1732, when they numbered but 600 souls, and some few and feeble exertions by the Danes and Hollanders, and a society in England and in this country, this period opened in the comparative absence of any systematic attempts to evangelize the nations of the earth; and the visible kingdom would have appeared to be in a state of decline. On this continent the Christ-like spirit of Elliot and Brainard no longer throbbed in the breast of successors; and if Swartz and his little company in India, the united brethren, in various places, still clung to the noble object, it seemed to be everywhere a declining prospect. But the glorified Redeemer soon looked down from heaven in pity upon the degraded Hottentot and the recently discovered Otahetean. He touched the heart of an eminent physician in Holland, and a Baptist preacher in England, and was present in the "prayer meetings" instituted to supplicate the spread of the gospel in heathen lands; and now, in less than 50 years, almost every considerable denomination has its missions in the foreign field. In the last year the London Missionary Society expended a little over \$343,000, the Church Missionary Society about \$415,000, and the Baptist Board upwards of \$90,000 in this good cause, not to speak of the large Wesleyan and other institutions. Indeed, including with these the different societies in this country and on the continent of Europe, little less probably than \$1,400,000 are now annually expended for schools, printing, and missionary labors among the heathen and anti-Christian nations of the globe. Not less than 1,000 ordained ministers of the gospel, and twice as many assistants, are now spread abroad over the face of the earth, and most likely a number nearly equal to this have fallen in the missionary ranks within these 40 years. One hundred thousand is now the estimate number of members gathered into the churches in heathen lands; and probably a half or two-thirds as many more have died in the faith of Jesus since the work began. These enlarged undertakings for the mortal improvement and salvation of the world, besides many incidental means of melioration, have either originated or given fresh activity and zeal to other and varied forms of philanthropic beneficence.

## The Institution of Sabbath Schools

The institution of infant and Sabbath Schools, in its simple and beautiful and evangelical influences and instructions, next arose, and now like the fragrance of spicy groves on the breath of morning, it is gradually and silently extending itself to every clime; and like the other institutions, it will

doubtless be matured and improved and perfected in its means and its character as it advances. And last, the temperance reform has arisen up as the giant of a day, and fallen into the ranks of mercy; and already has it saved thousands of lives, and hundreds of thousands of money, from the hands of the destroyer.

These may not seem to us great events, because they began before most of us were born, or at least took an interest in them, and they have been slowly growing with the progress of our lives, but great and presageous they certainly are, beyond any thing of the kind which has happened for 14 centuries before; and whatever number of ages are to run in the present constitution of the world ere its solid foundation trembles at the sound of the last trumpet, we may be persuaded that even distant times will look back to this period as one clearly denoted in prophecy, and most responsible and eventful in the history of man. It is not in the greatness of the visible effects, nor in the superior wisdom and piety of the age, that it is likely thus to be distinguished, but in that source from which this impulse was received—its striking contemporaneous harmony with all the great allotments and orderings of providence—the aboundings of grace upon the Protestant churches—and above all, in that invisible power which appears to be presiding over it, and guiding it to that distant, and to us yet undiscovered end, to which all its influences doubtless tend. In this view of the changes of this period as the final development of the prophetic purposes of God, and the enlarged and expanded interest of his church in setting up the kingdom and throne of the Redeemer all over the earth, we believe his heavenly church and angelic ministers have exclaimed, "Great and marvelous are thy works, Lord God of Hosts"; and should we not respond, "Come, let us praise his holy name, who shall make all nations a willing people in the day of his power?"

#### Praise For Enlarged Borders

In the sixth place, that we are called to offer praise and thanksgiving to God, as he has in this period greatly enlarged the borders, and strengthened the interests of the visible kingdom of Christ in the earth. He has, in general, revived the cause of piety where its visible sway was recognized before, and extended it to many places to which it was before unknown. About the commencement of the period now under consideration, the state of religion in the Protestant churches in France and Germany, Switzerland and Holland, was very gloomy. The desire to strip the gospel of all mystery, and to accommodate religion to the philosophy of the times, had effaced from the discourses of the pulpit and theological writings of the press almost every vestige of the cross, and heresy and philosophical speculation was bringing about such a laxity in practice as even alarmed some of the princes by whom the apostacy had been encouraged. But for nearly 40 years past a gradual, and in the result, a very great improvement has taken place. The doctrines and spirit of pure religion have been reviving. God has raised up in different places some great and able men to advocate the truth; the Bible has been more generally circulated; the spirit of missions has been diffused, and small bands of devoted laborers to the heathen have been sent out from Germany, and France and Switzerland, some of whose zealous messengers are now laboring among the Indians of this country. In the established church of England and Ireland, and in the established Presbyterian church of Scotland, also, a great improvement has taken place; and within 50 years the number of evangelical ministers and people has probably more than doubled. Great and useful exertions have also been made in behalf of the Jews; and for the nominally Christian sects of the kingdom of Greece, Turkey, Syria, Persia, Palestine, and Egypt, and Abyssinia, much has been done to establish schools, distribute the word of God, and preach the gospel. Many missionaries are now scattered over these countries; and as God is usually accustomed to bless his word whenever on earth it is long, and faithfully, and perseveringly preached, we have reason to believe that these ancient places

of Zion will ere long be restored to the kingdom of Christ. In the Pacific Ocean, and on the southern continent of Africa, whole islands and tribes have within this period been added to the list of civilized and Christian nations; and in Burmah and India, in Siberia, and Ceylon, and in our western wilds, many churches of native converts, and innumerable schools have been founded, the word of God distributed, and the foundations laid for the ultimate spread and establishment of Christianity. Nor should we omit here to say that the discontinuance of the use of ardent spirits in the armies and navies, and in merchant vessels upon the high seas, and the extensive systems of the instruction and improvement of sailors, have been productive already of much good, and offer, like the introduction of systems of order and moral culture in large manufacturing establishments in England and the United States, encouraging prospects for the future. But without enlarging upon topics of this kind, which might be indefinitely extended, you will see how much gratitude and praise is due to Almighty God for the great and general advancement of religion, for which a foundation appears to have been made. In the United States, the visible church of Christ has not only kept pace with the increase of population for the last 50 years, but considerably gained upon it. I have not the data to form any very accurate calculation even of our own denomination, and less of others. By taking, however, the list of ministers and churches in 1789, and comparing it with the entire population of those states, in which the Presbyterian church existed, it would be easy to see what increase of numbers would be required at each following census of the population of the United States to keep up the relative proportion. Taking what is the commonly received estimate of the population at this time, I find that the proportionate increase alone would require a little less than 1,000 ministers, and 1,650 congregations. The minutes of the Assembly for the present year give a list of 1,243 ministers, and 1,823 congregations. This would show indeed a comparatively small excess above the increase of population; but it is to be considered that since the division of the Presbyterian church it shows but little more than half of the size of the entire body as it existed in 1837, when there were 2,140 ministers, and 2,865 congregations. In a comparative view of the Presbyterian body, it has a little less than doubled itself in each 15 years, for the first two, and in the third its rate of increase was about 20 per cent larger; thus, in 1789 its ministers were 170; in 1804, (or 1803), 324, and 582 congregations; in 1819, 587 ministers, and 1,200 congregations; and in 1834, (the next 15 years), 1,914 ministers and 2,648 congregations. The proportionate increase of some denominations has been probably greater than this, and some less, and the total increase has not only kept pace with, but gained upon the ratio of increase in the entire population.

#### The Western Theological Seminary

We should all be ready, therefore, to second any great and seasonable effort which may be proposed to turn the occasion to good account by exertions to promote the interests of the Redeemer's kingdom, and especially to aid the perplexed and languishing pecuniary interests of the Theological Seminary located in the midst of us, agreeably to the appointment of Synod. It is unnecessary that I should detain you with the history of the establishment and progress and usefulness of an institution whose professors have worshipped with you, whose students have assisted in your Sabbath schools, and whose edifice has been daily in your view or a particular statement of the very critical and perilous condition into which it has been thrown for the want of funds. With almost every thing of this kind most of the congregation are supposed to be familiar. It labors at this time under a debt of from eight to 10,000 dollars; and though the salaries of its professors are but 1500 dollars, considerably less than at Princeton, where the necessary expenses of living can hardly be greater, yet large portions of this allowance have been falling behind for two or three years past, and no little inconvenience has been

experienced by it. Even to acquire that measure of support which the institution has experienced, the general agent, who is also an instructor in the Seminary, has been compelled to be absent much of the time which he might otherwise have appropriated to his duties there, in taking long and toilsome journeys; and the other professors have been called to share in similar labors.

Our Synod has now agreed, as far as a solemn pledge can bind its members, on this day to make an effort to obtain from all the churches contributions proportionate to their sense of obligation to God "for the signal manifestations of his providence in behalf of the church to which they belong"; and it is to be hoped that something may be done, especially in the country congregations, where the existing commercial embarrassments can as yet hardly have been felt, worthy of so great and memorable an observance.

#### "Present Prostration of Business"

The present prostration of business, and the many calls which are now being made upon you for the completion of this edifice, and for acts both of public and private charity, do not permit us to hope that an effort at this time can be what it would be at another period. Yet I trust all will feel anxious to do something; and that you who are able will consider what is due to an occasion which cannot recur again in the course of

your lives, and will probably be had in long remembrance by those who follow you. This Seminary cannot sink under the weight of its embarrassments without implying a sort of censure upon us who dwell round about it; nor will it rise and prosper without continually offering to the public eye a kind of comment upon the zeal and public spirit of the body which sustains it.

And now, my dear brethren, in view of the varied topics which have been presented to your minds, and others which may have suggested themselves to your own meditations, let us erect our Ebenezer, and unite with heartfelt gratitude in rendering praise to Almighty God for all his mighty works, and his abundant mercies to mankind. Let us also consider with deep humility how much the church and the world has "grieved" and "vexed" his Holy Spirit by its strifes, and prayerlessness, and worldly spirit, and apostasy of heart, from the Holy One of Israel, in the former, and by its vices and impenitence in the latter. Let us deplore our manifold sins, stupidity and ingratitude, and consider, after all the good which has come upon us, how great is the apathy and spiritual slumber which rests upon the churches, and is to be found in our own hearts. Let us then approach the great and good God with our repentances and confessions, as well as our thanksgivings, that so he may look upon us, our church and country, and the world, and make the future "days" better than these.

## The Story of Presbyterian Missions In Africa

By Rev. Dr. William C. Johnston

ONE evening I sat talking with an old African chief in the moonlight in the village street. He told me many things about their fathers and the past. He told me how their fathers smelted iron from the rocks from which they made their axes, hoes, knives, spears, etc. How God gave them the seeds for their bananas, corn and peanuts before he went down to the coast and the white man took him—stole him, he said, and took him across the ocean.

I sat reading the Presbyterian Banner on a Sunday morning after service. A young fellow had brought in his friends to see the white man's house. There was pride in his voice as he explained the use of the strange things from across the sea. "Do you see that paper he is reading? God wrote that paper across the ocean, and sent it to him and he reads what God says."

There is no small element of truth in what the African puts in his simple, concrete way. We have God in this country, and it is because God is here that we have much that we call civilization.

#### One Hundred Years Ago

One hundred years ago the Presbyterian Church heard Christ saying, "Take God Back to Africa," and the Synod of Pittsburgh formed the Western Foreign Missionary Society to carry out the command. What a task! There were men and women in whose hearts God dwelt, who were willing to go, but God had built a wall along the coast of Africa to keep the white man out. Tropical fever and dysentery stood like a mighty fortress on the coast of Africa with their guns pointed toward the white man. Had God not protected the African a century ago, when the chief exports were slaves and the imports guns and powder, rum and gin, playing into the hands of the slaver in capturing slaves, there would have been little left on the West Coast of Africa but a hunting ground.

But at the same time the Church was taking seriously Christ's command to carry his Gospel to all the world, Chris-

The story told in this article is one of adventure and heroism unsurpassed in the history of missions and no one can tell it better out of personal experience than Dr. William C. Johnston. It is specially appropriate at this time as we approach the celebration of the Western Foreign Missionary Society that started its work in Africa.

tian nations were developing a Christian conscience. In 1850 Great Britain had gun boats along the coast of Africa capturing Portuguese slave vessels. In 1893 there was an international law passed forbidding the selling of modern fire-arms and gun powder to uncivilized peoples. There is in the League of Nations today a committee on African slavery which is endeavoring to regulate—since they are unable to agree on abolishing—forced labor.

The men launching the Western Foreign Missionary Society could have said with Paul that they had not received their Gospel from men but by the revelation of Jesus Christ. They knew no such word as fail, because they were working together with God. We read in the Foreign Missionary Chronicle "The duration of any single generation here below is too short to allow the children of Zion to take into actual observation more than a few of the windings of the highway of progressive holiness, by which the church is to ascend to the tops of the mountains, and be elevated above the hills, that all nations may flow into it; and thus, at any given period, the fact of the conversion of the world to God must be more a matter of faith than of sight."

#### Africa The Chosen Field

When the new society chose Africa as one of the fields they would enter, they were guided by human need and God's command, facing obstacles that might well have turned them aside to other fields. The Church of England Missionary Society from 1812 to 1830 sent to the coast of Africa 79 missionaries. Only five of these lived from 12 to 17 years and 44 died in the first year.

In the light of this record Africa was chosen as one of the two fields where the Presbyterian Church would begin its work and men and women gave themselves for service there. It is not surprising that in the letters of Cloud and Laird, who landed in Liberia December 31, 1833, and were buried within

four months after landing, that you feel the deep spiritual life of the men and their complete consecration to God's service.

No doubt there are some who will think, if not say, Why this sacrifice of life? But aside from the fact that Christ commanded us to go, is the fact that the enterprise is worth the sacrifice. Rev. J. Leighton Wilson, who spent 18 years in Africa, in his book called "Western Africa," published in 1856, says, "The number of Protestant missionaries on the coast of Africa has never, at any period, been half as great as that of those who have resided there for the purpose of carrying on the slave trade." Of how much more importance is the church's enterprise of giving Africa the Gospel, than the capturing of slaves.

#### The Last Report of the Western Foreign Missionary Society

In the last report of the Western Foreign Missionary Society in 1836, as the present Board of Foreign Missions was taking over the work, they say, "Regarding the Mission in West Africa, we have nothing of an encouraging nature to report." But while they were facing difficulties they were not defeated. They were still calling for men, and men were still volunteering for service. Walter M. Lowrie writing from Princeton Seminary to his friend John Lloyd in Jefferson College in 1839 says, "But let me whisper in your ear, for I don't want it known, that I look to a field nearer home than China or even Northern India—I mean Western Africa, the white man's grave." But God sent Lowrie to China where he filled a martyr's grave, being killed by Chinese Pirates on a river boat there.

#### On Corsico Island

The hope that colored men from America would prove immune to African fever was not realized. After some 20 years in Liberia work was opened down near the Equator on Corsico Island, 40 miles from the main land, hoping there to find a better climate. It is on this island that Rev. George Paull was buried in 1865 after less than two years' service.

Then work is undertaken in the Ogowe, south of the equator, in the French Congo, but here again health conditions were no better and government restrictions added to the difficulties in the work.

#### Batanga and Dr. A. C. Good

In the late eighties some native Christians had carried the Gospel to Batanga on the Cameroun coast and in 1890 Rev. and Mrs. B. B. Brier were sent to Batanga to open a station. In less than a year Brier was buried at the new station. Two years later Dr. A. C. Good, who had spent 10 years in the Ogowe, came to Batanga, but does not stop at the coast but sets out to explore the then unknown interior. He penetrates inland for about 200 miles, where a white man had never been before. The people unable to pronounce his name called him "Gutu Zambe," that is "Good of God," for in all his travels they could find no other reason for the journeys but that everywhere he went he told them about God.

With Dr. Good's opening the interior of the Cameroun, there began a new chapter in the work of the Presbyterian Church in Africa. Sixty years have passed since Pinney landed in Liberia. Sixty dark years, full of sickness, discouragement and death. But as Africa's Cotton-wood and Umbrella trees are of rapid growth, while the wood is soft and pithy and of no value, and the Mahogany and Redwood are of slow growth, with a wood both beautiful and valuable, so the Church in Africa has been of slow growth but has produced men and women of beautiful Christlike lives.

#### Work in the Interior

Two years after Dr. Good began the work in the interior of the Cameroun, God called him to rest from his labors, but in these two years he had reduced the Bulu language to writing, and made a rough translation of the four Gospels. The Church was destined to still see seven lean years, during which there were seven graves in the Cameroun added to the already long list of those along the coast, and during which years 20 missionaries are invalided home. Then God stays his hand and in

the last 25 years the Mission has not lost a missionary with African fever.

The founders of the Western Foreign Missionary Society liked to quote Paul in his letter to the Corinthians where he speaks of God showing us His glory in the face of Jesus Christ adding, "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." How God impressed it upon the Church that this glory of God in the face of Jesus Christ they were sending to Africa, they had in fragile earthen vessels. Barr laid to rest at Richmond a few days before he is to sail for Africa. Rev. Mr. Cloud and Rev. Mr. and Mrs. Laird in Liberia only four months, George Paull a little more than a year, to reflect the Glory of God in the face of Jesus Christ, before God called him on Corsico Island, Brier 11 months at Batanga, Good two years in the Cameroun, and in our eyes the future of the work depending upon him, when God lays his hand upon him saying, "Come up higher," and between the days of Barr and Good scores of others laying down their lives.

Seven years after Dr. Good began preaching in the interior, five converts were baptized and a church was organized at Efulen, where he laid down his life. However, it is not until three years later that the Spirit of God begins to work in the hearts of the people and there begins an awakening, which while slowing down at times, continues today.

A number of forces were underneath this awakening, perhaps the African Christians had been receiving too much help from the Church at home and the mission insisting on the churches supporting their own workers had its bearing on the progress of the Church. Then too it was only as the African Christian straightened up his past life that his Christian living reacted on those about him.

#### Important Meeting at Efulen

There was an important meeting one Monday morning in front of a carpenter shop at Efulen. Some men had come to talk about what was said in Sunday School the day before. In speaking of repentance we had told them that if a man stole a coat and repented, he would return the coat. Oton, one of the elders, said he could not return all he had stolen, that he had begun stealing food from his mother as a little boy. When told that God would not hold him responsible for what he had forgotten he said he couldn't do it because he remembered too much. They finally decided to do it. It made a great commotion in the villages as the Christians began straightening up the past. We enlarged the chapel to hold 200, then 400, then had the meetings in the Banana Grove because there was no building large enough to hold the audience.

Of course, there have been times when the awakening has slowed down and times when we have had to strike hundreds of names from the church roll, for there have been many who have found the road harder and the way beset with difficulties they had not discovered in the two or three years of their training before being received into the church. But there has been a steady advance and five years ago at the twenty-fifth anniversary of the organization of Efulen Church there were 7,000 people gathered on Efulen Hill. It was an impressive Communion Service in the afternoon when the sacrament of the Lord's Supper was administered by three native ministers and the people served by 24 native elders.

As we look back on the early days of this awakening, we recall letters received from various persons at home saying that they were praying definitely for that work at Efulen and while many things entered into working it out there is no doubt but that God brought it about in answer to prayer.

#### West African Mission Today

It is interesting to note the progress of the work in Africa since the opening of the Cameroun interior. In 1895 the West African Mission reported 1,569 church members and 1,428 in Sunday School. In 1930 they report 32,977 church members and an average attendance of 112,366 in Sunday School. In

(Continued on Page 16.)

# The Quiet Hour

By Robert MacGowan

## PIONEERS

Gen. 12:1. The Lord Said Unto Abram: Get Thee Out of Thy Country.

This old earth of ours has seen strange movements and none more remarkable than the drift of peoples. This continent has had its share of them. Gold rush, cattle rush, wheat rush and oil rush—they have come and gone. What next?

1. The pioneer is a daring type. But he goes for good or ill, six shooters and all, generous to a fault and champion of justice. Yes, the type is passing, but he is the virile element in any civilization. Too many are content to cut the coupons, at ease in Zion enjoying the fruits of another's labors. Life is an adventure, otherwise it would not be worth while. Timorous souls are always in the cold shadow of cynical discontent.

2. The pioneer is a movement. One can see it in the picture of the eager multitudes on the border of the new territory waiting for the bugle at midday to send them forth helter skelter in search of their 40 acres. What a furious rush it is as if it were another promised land wherein to build the ideal state, home and nation. Reality brings disillusionment, the old sins and sorrows camping down in the midst and proving that man must pioneer elsewhere if he would know happiness. In politics, economics, religion, education there are fields for pioneering, adventure, and daring spirits. The way is open today as never before, for the golden age is ever ahead. "If we all took root and squatted," said one of the famous forerunners, "there would be no new country."

3. The pioneer is a tradition, at least in America. There is a type that finds it hard to beat peace in any one place for any length of time. In the East it is not so much in evidence, but the children of the West feel the tingle of the trail in their veins. This is what makes America the leader among the nations yet. She is not content with things as they are, but ready for new adventure, seeks new lands where dreams come true.

## SPRING SONG

As I walked down the woodland way,  
I heard an early robin gay  
Sing thru the arbor merrily,  
Christ the Lord is risen today.

As from the depths the waters fell  
Far down amid the dewy dell,  
I heard the nature spirit tell  
Christ is risen,—all is well.

It stole in whispers from the trees,  
And echoed o'er the rolling leas,  
And, as I looked on bended knees,  
Christ is risen, sang the breeze.

I felt it in the ardent air,  
And read it in the furrows bare  
For heaven and earth His triumph share  
Christ is risen everywhere.

## MEDITATION

Father in heaven, we pray for rest. Weary and heavy laden we seek Thy presence, for Thou hast promised that if we cast our burden upon Thee Thou wilt sustain us. Let faith subdue fear, and in quietness and confidence help us to find strength for all our trials. Grant to those who are troubled in mind, the peace that passeth all understanding, and to such as have reached the extremity of life the power to hope again. Our

times are in Thy hand and we wish them there. Let us not lose our way in the confusion of events, but with understanding heart help us to walk the Christian way looking unto Jesus, and the peace of God shall keep our hearts and mind. For His name's sake. Amen.

## FROM MY GARDEN

### Temperance

Modern Jewish literature makes this contribution. We paraphrase. Noah planted his vineyard (Genesis 9:20). Satan asked what he was planting, and what fruit he was expecting. "A fruit," was the answer, "sweet to the taste and to make the heart joyous." Then Satan proposed partnership in cultivating it. Consent was given and Satan proceeded to his task. First he got a lamb, slew it, and poured its blood into the roots; then a lion, an ape, and a pig in order, mingling their blood with the roots. These represent the four stages through which a man passes who comes under the influence of wine, winding up like "a veritable pig wallowing in dirt and filth." It is a good prohibition tale.

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### Wisdom

Here is a Hindu fable as adopted by Tolstoi. The snake's tail had a quarrel with the head about who should walk in front. The tail said it had the power without which there could be no progress. Wound about a tree, it could stop all progress. The head declared that eyes and ears were the real leaders to find out the road. There was no peace, and they agreed to separate. The tail tore itself loose and crept on, but in a little it fell into a hole and was lost. It is a wise plan to use your head. Strength and ignorance make a poor team.

\* \* \*

### Sin

Sin is a sort of madness. Thought sways the will, and if evil thoughts are left to their own devices they very soon turn many to destruction. No man in his sober senses would go to hell and yet that is where lots of people head for under the spell of sin's charming delusion. A drunk man jumped through a plate glass window. When he sobered up the surgeon was dressing his wounds. "Why did you do it?" He answered that he didn't know but that it "seemed to be a good idea at the time." Sin is the destruction of man's moral equilibrium.

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### Activity

The boys and girls know the jumping bean. Gee how it does its stuff before our wondering eyes. How does it happen? Well it is the larva of a moth secreted there for protection. It eats the interior of the bean leaving only a hollow shell, where it goes through its gymnastic exercises morning, noon, and night. Active? Yet, indeed! but to what purpose? Just a circus clown. Make your activity count. Do something worth while. Wasted energy is sinful.

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### The Secret

What is religious power? Its survival value is beyond question, so has it conquered its enemies. Dr. Atkins in Procession of the Gods says, "The real support of religion has always been in its present tense meanings for life. Faith, said Tolstoi, gives to life a value that death cannot destroy. There have always been two processions, the faiths which have linked our humanity to something beyond itself and the fruition of those faiths in characters, attitudes and powers." Surely this explains the power of religion! It changes men and women, and opens up highways of love and hope for troubled hearts.



